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The interest that has been aroused all over the country, and in other lands, is a most striking testimony to the hold that Edwards has on the imagination of the men of the present generation. For a century and a half his has been a name to conjure with in the realm of American theological and philosophical thought,—though it must be said that for a third of that time its potency has been more that of a magic formula than anything else, so vague has been the popular apprehension of Edwards' real views. There is something almost mysterious about the image of the man as the greatness of his character and the power of his thought causes him to loom through the mists of only partially comprehending adulation and depreciation. The discussions from pulpit and press during the last few weeks have doubtless done much to give precision to the opinions of many persons respecting him. It is the privilege of the RECORD to print with this opening issue of the fourteenth volume two admirable addresses given at the exercises held in commemoration of Edwards, under the auspices of Hartford Seminary, in the Center Church, Hartford. Professor Simpson succeeded admirably in putting the man in his historical setting, and President King of Oberlin gave a masterly analysis of his philosophical and theological views. The addresses were both worthy of the occasion. These, together with the inspiring address of Professor Pratt,

and the address by Dr. James Orr, mentioned in the Seminary Annals, added not a little of unusual interest to the opening of the new year.

Soon after Dr. Charles Cuthbert Hall began his Haskell Lectures in India the reports began to come back to the United States that the lecturer had succeeded to an unexampled degree in winning the friendly hearing and the hearty goodwill of his auditors. Dr. Hall's address at Manchester, N. H., revealed something of the hiding of his power. There was manifest the desire to see things as they are, and not simply as they were supposed to be, a sympathetic appreciation of another man's point of view, a firm conviction that Christianity has a most winsome message, and a clear discernment of some of the principles that should rule its proclamation. In respect to the last point it was of interest to observe how closely he followed in the enunciation of principles the considerations that have shaped the Missions Course in Hartford Seminary. A glance at the proposed studies offered shows that it has been planned to provide the opportunity for doing just what Dr. Hall said the missionary ought to do,—first, devote a post-graduate year to mission study; second, familiarize himself with the field to which he is going; third, study the language used by the people to whom he is to be sent, in its literary form. It is gratifying to find the judgment of the Seminary confirmed by the observation of such an earnest, sympathetic, and cautious observer of conditions on mission fields. In this utterance Dr. Hall voiced a sentiment that has been gaining ground among the friends and advocates of missions during the last few months and which has been coming to not infrequent expression in the press. It is a logical corollary of the demand for the mission field of the best possible missionaries, trained in the best possible way.

JONATHAN EDWARDS—A HISTORICAL REVIEW.

The more thorough and painstaking our study of the life and labors of Jonathan Edwards the more impressively transcendent and elusive does the genius of the man appear, and the less qualified do we feel satisfactorily to discharge a task like that imposed on us by the committee in charge of this bicentenary occasion. The fact that these words are addressed to a Hartford audience, within easy walking distance of the spot where the illustrious subject of this sketch was born, tends still further to rob the speaker of confidence; for he realizes that presumably there are before him those whose interest in the theme is of an almost personal nature, as well as those whose knowledge of the subject, in scope and thoroughness, is vastly superior to his own. No other locality in New England, with the possible exception of the city of Northampton, where the major part of Edwards' active life was spent, can lay more rightful claim to a proprietary interest in the glory which attaches to the name of America's greatest religious teacher and metaphysician than Hartford and its environs. A natural son of Connecticut colony, it is peculiarly appropriate that the commemoration of his birth two hundred years ago should be celebrated in the city where his father and father's father passed their days* and in the near neighborhood of which he himself was born and grew to manhood's estate.

If ever there were any question as to Edwards' title to an honorable place among the great world geniuses of his class, or to his absolute preëminence among the distinctively creative thinkers that American soil has produced, all doubt as to that fact has long since ceased, and each new generation inclines inevitably to a more and more exalted opinion of the man whose singular aptitude for purely speculative tasks and unrivaled bril-

* Sereno E. Dwight, *Life of Pres. Edwards*, p. 10. New York 1829. Hartford was the home of Timothy Edwards, Jonathan's father, until he entered Harvard College.

liancy as a religious leader and teacher soon made him, despite the comparative isolation of his pioneer environment, the wonder and admiration of two continents. "In the background of our New England history," says one, "he moves, a figure of stateliest proportions." And yet, to behold a man in his true proportions and to appreciate him at his real worth we all understand how necessary it is, as a first condition, to station ourselves at a certain distance from him in time. Two centuries are not too remote a viewpoint from which to study the colossean outlines of our subject in our attempt to offer some refutation of the ancient proverb, "A prophet is not without honor save in his own country, and in his own house."

That Edwards' greatness is not unrecognized or unappreciated in America there is abundant reason for believing, despite the apparent contradiction contained in the fact that readers and students of his works have at no time been numerous, as is all too convincingly shown by the meager and unfrequent editions of his published writings.* The very nature of Edwards' works makes it unreasonable for us to expect that they will ever attain extensive circulation or be generally read. Their interest and appeal must always be to the more thoughtful and serious-minded few whose natural tastes or chosen occupations have led them into those fields of metaphysical and theological research the exploration of which was Edwards' chief delight.

It was on the other side of the Atlantic, however, that Edwards' abilities won first and heartiest recognition; and there today his name is revered and his life-work valued as they hardly are in the land of his birth. No loftier tribute was ever paid one of our countrymen than is contained in these words which I quote from the pen of a British author in the *Westminster Review*:† "From the days of Plato there has been no life of more simple and imposing grandeur than that of Jonathan Edwards." Sir James Mackintosh declared that "in power of

* The first edition of Pres. Edwards' works, the Worcester edition, was issued in 1809 (8 vols.). In 1829 appeared Dr. Sereno E. Dwight's New York edition, issued in 10 vols., the first of which contains the editor's life of Edwards. There is a London edition by Williams (8 vols., 1817), also a *Bohn* edition (London) in 2 vols.

† Vol. 57, p. 289.

subtle argument he was perhaps unmatched, certainly unsurpassed, among men," and the *Quarterly Review* sums up its estimate of Edwards in the words: "We are not aware that any other human compositions exhibit, in the same degree as his, the love of truth, mental independence, grasp of intellect, power of concentrating all his strength on a difficult inquiry, reverence for God, calm self-possession, superiority to all polemical unfairness, benevolent regard for the highest interests of man, keen analysis of arguments, and the irresistible force of ratiocination." Such generous and unqualified appreciation finds its only equivalent in the words of a recent brilliant writer of our own land, who asserts that Edwards' place in Christian theology "is by the side of Augustine, Aquinas, and Calvin, and that in his abstruse reasoning there was a spiritual consciousness as deep as that of Spinoza or Novalis." *

I shall not attempt to set before you any new or startling deductions respecting the character or life-work of the man in whose honor we are met; rather shall I make it my aim to cause to pass before you in rapid review the prominent events of his remarkable career, and to afford you at the same time such hurried side glances at the social and religious condition of his times as will make the resulting picture real and measurably complete; and all this I undertake mainly by way of introduction to the study of Edwards from a more purely theologic and speculative point of view, a task which has been consigned to abler and more experienced hands.

Jonathan Edwards was born in the parish of East Windsor, Connecticut, or "Windsor Farmes," as it was then called, the parish of which his father, Timothy Edwards, was pastor nearly sixty years, October 5, 1703.† He died at Princeton, New Jersey, March 22, 1758, in the fifty-fifth year of his age.‡ The low two-story house in which he was born stood in what is now the town of South Windsor, on a slight eminence not far to the east of the main highway, which follows the general direction of the Connecticut River on its eastern bank. This house and the

* John Fiske, *New England and New France*, pp. 223, 224.

† S. E. Dwight, *Life of Pres. Edwards*, p. 19.

‡ *Ibid.*, p. 578.

farm on which it stood were a present to the Rev. Timothy Edwards, at the time of his settlement in the pastorate, from his father, Richard Edwards, a well-to-do merchant of Hartford. The father of Richard Edwards, grandfather of Timothy and great-grandfather of Jonathan, was William Edwards, Esq., who as a young unmarried man came from London, about 1640, with his widowed mother, to try his fortune in the new settlement which Thomas Hooker and his company had recently established at Hartford, in the Connecticut valley, and where, according to the most trustworthy traditions, he engaged successfully in mercantile pursuits.*

As to the female side of the genealogy, it is worthy of at least passing remark that the grandmother of Jonathan Edwards, the first wife of Richard Edwards of Hartford, was Elizabeth Tuthill,† whose rather eccentric career has sometimes been explained on the ground that she was the victim of an unfortunate family heritage.‡

Timothy Edwards, Jonathan's father, was graduated from Harvard College in 1691, receiving on the same day the two degrees of bachelor and master of arts, "an uncommon mark of respect paid to his extraordinary proficiency in learning," § and an honor which speaks all the more eloquently for the young student's scholarship when we know that in his case its bestowment cannot have been influenced by his social standing; for this was adjudged so low by the college authorities that his name was placed last in the list of graduates. || His installation

* Dwight, *Life of Pres. Edwards*, p. 10.

† Her husband secured a divorce from her in 1691.—See *Colonial Records of Connecticut*, IV, p. 59; J. A. Stoughton, *Windsor Farmes*, p. 39.

‡ Tradition asserts that there was insanity in the family.

§ There can be no question that this branch of the Tuthill family, from which Jonathan Edwards' grandmother came, was erratic to the degree of insanity. Mrs. Richard Edwards' brother was found by the colonial court guilty of murdering a sister, and another sister found guilty of killing her son. Both of these persons would undoubtedly have been pronounced insane by a committee "*de lunatico inquirendo*";—but the plea of insanity was little favored by the early courts, and indeed in this case was not urged. The brother was executed, but the sister, through the confusion arising at the time in the administration of colonial affairs, escaped the penalty of the law, there being in point of fact no government that could lawfully execute her, owing to the trouble growing out of Sir Edmund Andros' administration."—J. A. Stoughton, *Windsor Farmes*, p. 69, foot-note.

|| Dwight, *Life of Pres. Edwards*, p. 12.

¶ In accordance with English custom, it was the rule at Harvard at that time and for years afterward to catalogue students not in alphabetical order, but wholly according to their supposed social rank.—See Rev. I. N. Tarbox, in *Cong. Quarterly*, April, 1871.

as pastor of "Windsor Farmes" probably occurred in 1698, four years subsequent to the commencement of his labors there, and one year previous to the legal incorporation of the "Farmes" as a separate ecclesiastical society.* Among his clerical brethren he won speedy recognition as a man of marked intellectual ability, executive force, and deep spiritual discernment.

Much emphasis hitherto has been laid on the peculiar excellence and force of character appearing in Timothy Edwards' wife, Esther Stoddard, as offering the most natural explanation of the rare genius of their son. Unwilling as we are to minimize in the least the reality and extent of the maternal influence, a careful comparison of the pulpit utterances of father and son cannot fail to disclose a marked similarity in their thought and style, and to render interesting the significant comment of Rev. Timothy Edwards' congregation, which tradition has handed down, that "although *Mr. Edwards* was perhaps the more learned man, and more animated in his manner, yet *Mr. Jonathan* was the deeper preacher."† A strong paternal impress is easily discoverable in Jonathan Edwards. The fact is that both father and son were singularly gifted men, and with gifts differing far less than we have been inclined commonly to suppose. In the elder Edwards' memoranda frequent entry is made of visits to Northampton. That there was frequent interchange of ministerial services between the two places we know. For upwards of a quarter of a century the older and the younger man battled valiantly side by side against the common foes of the spiritual peace and prosperity of their churches, and tenderly shepherded the flocks entrusted to their care. Considerations such as these, added to the paternal love and pride, the filial deference and affection disclosed in their epistolary messages to each other, go far to prove not only the strength and beauty of the bonds that united them, but the son's deep indebtedness to the father.‡

But to retrace our steps somewhat, it was to his parish of "Windsor Farmes" that the Rev. Timothy Edwards brought

* Stoughton, *Windsor Farmes*, pp. 47, 42; *Col. Records*, vols. 3 and 4.

† Dwight, *Life of Pres. Edwards*, p. 17.

‡ See Stoughton, *Windsor Farmes*, pp. 53, 54, and 77.

his bride, Esther Stoddard, daughter of the Rev. Solomon Stoddard, eight days after their marriage at Northampton. Here it was that their eleven children were born and reared, of whom Jonathan was fifth, and the only brother among ten sisters, so tall that their father was wont to refer to them as his "sixty feet of daughters," a bit of playfulness on the good man's part which the dressmaker bills of that age were powerless to suppress. Here, under his father's instruction he was fitted for college, displaying at this period a degree of intellectual precocity that fills us with amazement, especially as we read his well-known paper on the field spider, written at the age of twelve, and based wholly on his own observation of the habits of that insect.* Hardly less wonderful as proof of his precocious mental development may be regarded his notes on "The Mind," written two years later, and consisting of a series of reflections inspired doubtless by the reading of Locke's *Essay on the Human Understanding*.†

At the age of thirteen we find him enrolled as a student in the Collegiate School of Connecticut at Saybrook, an institution of learning chartered by the colonial legislature in 1701, and which, after a migratory and uncertain existence of more than fifteen years, was at last permanently established at New Haven, October 17, 1716, where two years later it assumed the new name of Yale College.‡ Four out of the nine trustees, however, had registered their opposition to New Haven when the vote on the permanent site was taken, and the unpopularity of the majority's choice in the region about Hartford, coupled with a strong dislike for one of the tutors, led a considerable number of the students, in 1716, to emigrate to Wethersfield, where, with the help of tutors, they continued their studies. Edwards was one of the seceders, and remained with them until the healing of the dissension by the removal of the unsatisfactory tutor in the summer of 1719 carried him back to New Haven.§ He was graduated from Yale, with the highest honors of his class,

* The paper is given in Dwight, *Life*, pp. 23-28.

† Dwight, *ibid.*, pp. 34-39.

‡ *Connecticut Historical Collections*, p. 146.

§ See Edwards' letter to his sister Mary under date of March 26, 1719, Dwight, *Life*, pp. 29-30.

in September, 1720, a few weeks before his seventeenth birthday. The store of actual knowledge which he had gathered from the curriculum would hardly satisfy college entrance requirements today; but in Edwards' case this meager furnishing had been largely supplemented by such systematic reading as the supply of books at his command enabled him to do. The library of the college, even at this infant period, was the largest and best in Connecticut, and in the enjoyment of the opportunities which it afforded Edwards remained two years at New Haven after his graduation engaged in the study of theology, at the expiration of which he obtained his license to preach.*

The chronology of events requires that we speak at this point of Edwards' Christian conversion. Fortunately, we have at hand his own account of the views and feelings which he had at this most important crisis of his early life, — an account written twenty years afterward for his own private use.† Reference is made to two seasons of soul awakening, both occurring in his early youth, the first when he was probably not more than seven or eight years of age. The reality and intensity of this experience in one so young affects us strangely. "I experienced," he says, "I know not what kind of delight in religion. My mind was much engaged in it, and had much self-righteous pleasure; and it was my delight to abound in religious duties. I, with some of my schoolmates, joined together, and built a booth in a swamp, in a very retired spot, for a place of prayer."‡ Later, after conscious lapses, followed by "great and violent inward struggles," he came to make the seeking of his salvation the main business of his life. It is at this point that the vein of mysticism in Edwards' nature, manifest even in his early youth, emerges fully into view. "I felt a spirit," he says, "to part with all things in the world, for an interest in Christ." Battling inwardly against the doctrines of divine sovereignty and election, the latter of which, considered in its absolute sense, appeared to him like "a horrible doctrine," he suddenly experienced a complete transformation of thought and feeling. The doctrine

* Dwight, *Life*, p. 63.

† See Dwight, *ibid.*, pp. 58-62.

‡ Dwight, *ibid.*, p. 59.

of God's absolute sovereignty, as exercised in the arbitrary granting or withholding of mercy, so far from appearing repugnant, now seemed to him "exceedingly pleasant, bright, and sweet." The terror which had formerly possessed him when brought face to face with these stern doctrines was gone, and his mystic soul was almost overwhelmed with the flood of affection which suffused his being as he dwelt in rapt contemplation on the majesty and excellence of the "King eternal, immortal, invisible." The sense of personal sinfulness which appears in the earlier stages of the experience we are now describing, in its ultimate stages seems wholly to have vanished. Under the conquering influence of his new apprehension of divine things he was held as by the power of enchantment. "The appearance of everything was altered," he says; "there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory in almost everything. God's excellency, his wisdom, his purity and love, seemed to appear in everything; in the sun, moon, and stars; in the clouds and blue sky; in the grass, flowers, trees; in the water and all nature."

The profound and far-reaching effects of this experience — we may call it his "conversion" — on Edwards' theological thinking, and on his subsequent life-work as minister of one of the most important and influential churches in New England, is clearly apparent. As a result of it, he was led to look upon a season of conscious spiritual travail as the normal, not to say necessary, experience of the human soul in surrendering itself to God. Such a view, to be sure, was not new; but a full hundred years had elapsed since it had been forcibly preached in New England by Thomas Hooker and certain other of the early founders. With such power was it now revived by Edwards that for a hundred years after his death it continued to be the generally accepted view of the members and adherents of the New England churches. The natural tendency of the strong emphasis placed by this view on the divine agency in the work of conversion was to obscure man's part in that work, and to lessen generally in the popular mind the significance of the rite of baptism and all covenant relationships entered into by Christian parents on behalf of their children.

In the summer of 1722 Edwards accepted the invitation of a small Presbyterian congregation in New York city to become their pulpit supply.* This first pastoral experience lasted something more than eight months, and so acceptable did the young minister prove that at the expiration of that period he was urgently importuned to become their settled pastor. Despite his strong attachment for the people, the opportunities for service which the field offered, to one endowed as he was, seemed so meager that he felt it his clear duty to decline the invitation.†

He reached his father's house in East Windsor, May 1, and passed the summer there in study and retirement. In the early autumn he received and declined a call to the Congregational church of North Haven, Conn., and a little later accepted an invitation to the pastorate of the Bolton church, a few miles east of his home. History furnishes no reason, and no satisfactory explanation has ever been devised, why Edwards failed to enter upon this ministry.‡ We next hear of him at New Haven, whither, his biographer informs us, he had gone for further study, and June, 1724, finds him occupying the honorable and responsible position of tutor in his *alma mater*. Two years he remained at his post of duty in Yale, and it is hard to say how much longer he might have remained had he not been made the recipient of a most flattering invitation from the people of Northampton, Mass.

Of the church in Northampton his maternal grandfather, the renowned and venerable Solomon Stoddard, was pastor. Stoddard was now in his eighty-fourth year, and the people of his parish, feeling that the time had fully arrived when the main burdens of the work should be transferred to shoulders younger

* Dwight, *Life*, pp. 63, 64.

† No other period of equal length in Edwards' life, if we add to it his brief subsequent residence at home, contributed more to the deepening and enrichment of his religious experience than that covered by his pastorate in New York.—See Dwight, *Life*, pp. 64-67. His seventy "Resolutions," the first half of which were written somewhat earlier, were completed during this time. The full text of these may be found in Dwight, *ibid.*, pp. 68-73.

‡ The Bolton church made overtures to Edwards some time during the year 1722, and while he was pastor in New York. A copy of the formal action taken by the town of Bolton with reference to the call, and Edwards' note of acceptance, may be found in Stoughton, *Windsor Farmes*, pp. 81-82. For the correspondence, see Stoughton, *ibid.*, pp. 83-85. This author assumes that Edwards actually served the Bolton church for a brief time.

and more able to bear them, decided to secure a colleague pastor. Nothing could be more natural or fitting than their prompt and hearty compliance with the known wish of their pastor in calling to this office his talented grandson, the young Yale tutor. Many circumstances combined to render this invitation unusually attractive to the one to whom it was extended. The prospect of association in ministerial labors with his distinguished grandfather, in the service of a congregation then esteemed the most important in Massachusetts outside its metropolis, the natural beauty of the place and the social prominence of many of its families, to which may be added the seeming likelihood of succession to full pastoral charge at no very remote date, — these, and others not mentioned, must be reckoned among the considerations which caused him to resign his tutorship and accept the position offered him at Northampton. He was ordained colleague pastor, February 15, 1727, being then in the twenty-fourth year of his age.* Two years later the Rev. Solomon Stoddard died, and on Edwards devolved the sole charge of the church.

Any sketch of Edwards' life and career, however condensed, would be incomplete if it failed to pay tribute, to the extent of a few compact sentences at least, to the rare worth and womanly charm of her who became his wife. On July 28th, five months after his ordination, Edwards married Miss Sarah Pierrepont, daughter of Rev. James Pierrepont of New Haven, whose father, John Pierrepont, Esq., was among the first settlers of Roxbury, Mass. On her mother's side she was great-granddaughter of Thomas Hooker.† To the social prestige which belonged to her as the child of a distinguished ancestry there was joined in her case a variety of virtues and graces of character rarely found in combination. The superiority of her mental endowment, both native and acquired; her rare ability as household economist; her faithfulness to every detail in the administration of a home the every-day duties of which at the last involved the rearing of her eleven children and the care of a husband whose

* Dwight, *Life*, p. 107.

† Dwight, *ibid.*, p. 113. Jonathan Edwards and Sarah Pierrepont were twenty-four and seventeen, respectively, at the time of their marriage.

frail health was a source of constant solicitude; seem all the more wonderful in one whose claim upon our admiration rests not so much on her ability as a household executive as upon virtues of a more gentle and distinctively feminine type. Mrs. Edwards was a person of rare native grace and refinement of manners, gentle and courteous to all in conduct and conversation. In her susceptibility to religious impression, absolute devotedness to spiritual ends, and in the strong mystic bent of her nature, she was singularly like her husband. To all this there was superadded, as the crowning glory of her sweet womanliness, a radiant beauty of form and feature, "a peculiar loveliness of expression," which her husband's biographer analyzes as "the combined result of goodness and intelligence." But it was the rare excellence of her character, and her phenomenal spiritual attainments, even more than her surpassing beauty, that first attracted her future husband and caused him at the age of twenty to chant the praises of Sarah Pierrepont in lines which for purity and elevation of sentiment have rarely been excelled in any literature.*

Ecclesiastically considered, the period of American history reaching from 1660-1735 is perhaps most aptly characterized — to borrow the phrase of a recent eminent writer † — as the period of "Puritan decline." A cursory examination of the public records, private correspondence, sermons, addresses, and general literature of the period enables one to see how great was the declension from the moral and religious status of the first generation or two of colonial life. There was little in the spirit of the times to remind one of the good old days of Elder Brewster and Governor Winthrop. The Rev. Samuel Torrey of Weymouth, writing in 1683, said, "Already a great death upon religion; little more left than a name." The joint declaration of John Higginson and William Hubbard, whose contemporary pastorates at Salem and Ipswich practically covered the last half of the seventeenth century, is in mournful corroboration of the

* Given in Dwight, *Life*, pp. 114-115; Allen, *Jonathan Edwards*, pp. 45-46; Stoughton, *Windsor Farmes*, pp. 82-83. Edwards wrote them on the blank leaf of a book, in the year 1723, when Sarah Pierrepont was thirteen years of age. Stoughton suggests that this young girl is to be reckoned among the influences which led Edwards to prefer a tutorship in Yale to a pastorate at Bolton, Conn. — *Ibid.*, p. 82.

† Dr. Geo. Leon Walker, in *Some Aspects of the Religious Life of New Eng.*, II.

above. "It is too observable," say they, "that the Power of Godliness is exceedingly Decaying and Expiring in the Country."* A synod, called the "Reforming Synod," because summoned by the General Court of Massachusetts to attempt a redress of the evils into which church and society had fallen, met at Boston, September, 1679, and after careful deliberation, placed on record its solemn testimony as to the "necessity of reformation." In this testimony, the attention of the General Court is directed to thirteen evils of the time as among those chiefly responsible for the withdrawal of God's favor. Prominent among the sins specified are pride, neglect of Divine worship, profanity, Sabbath-breaking, irreligion in the home, intemperance (including "the heathenish and idolatrous practice of health-drinking"), licentiousness, inordinate affection for the world, and great lack of public spirit.† Cotton Mather testified that, though "there was still more of true religion and a larger number of the strictest saints in this country than in any other," the "people began notoriously to forget their errand into the wilderness."

Anything more than the briefest allusion to a few of the principal causes which led to this decline is denied us. First in order among the ultimate causes may be mentioned the irreligion of the age. In England, the restoration of the Stuarts was speedily followed by the compulsory imposition of the Prayer Book. Two thousand dissenting Puritan ministers, many of whom might be counted among the flower of the English clergy, were ejected from their livings. As a consequence of this and other oppressive measures, the cause of religion in England languished for nearly half a century. On the Continent, war and diplomacy engrossed men's minds and drank up their energies to such an extent that little interest was taken in spiritual affairs. "It is taken for granted by many," wrote Bishop Butler in the "Advertisement" to his *Analogy* (1736), "that Christianity is not so much as a subject for inquiry, an agreed point among all people of discernment." Such a state of

* *A Testimony to the Order of the Gospel in the Churches of New England*, 1701.

† For reprint of the Result of the "Reforming Synod" of 1679, see Williston Walker's *Creeks and Platforms of Congregationalism*, pp. 423-437.

things abroad could not fail to affect the dwellers on our shores. Another obvious cause of the unhappy religious state of New England in the period under review is found in the conditions which ordinarily attend life in a newly settled country. The barbarizing tendencies inherent in the wild and sordid surroundings of the wilderness home, the deprivations to which its occupants were subject owing to the stern exigencies of their pioneer lot, although for the most part nobly resisted by the first emigrants to these shores, left their deteriorating marks upon the lives of the second, third, and fourth generations. Among the causes collectively responsible for the moral and religious decline may be included the "land hunger" of the period. A feverish desire to push the line of settlement still further into the interior, to plant new towns, to get possession of more and better lands, proved so all absorbing as to make people generally forgetful of their higher interests. Not to prolong this recital of causes, we may briefly add that political conditions in the colonies could hardly have been less favorable for a healthy, vigorous religious life than during this period. The enfeeblement of the colonies resulting from their bloody conflict with the Indians, covering the years 1675-76, and known as King Philip's War, was followed ten years later by the wide-spread agitation attendant upon the forfeiture of the Massachusetts charter, and the advent in Boston of Sir Edmund Andros and his royal commission. The gloom which overspread the closing decade of the seventeenth century in New England, occasioned by the witchcraft delusion and the persecutions which grew out of it, had hardly lifted when, in 1703, occurred that other series of Indian atrocities known as Queen Anne's War, the most memorable incident of which was the midnight attack of French and Indians on the little outlying settlement of Deerfield, Mass., the massacre of a large part of the inhabitants, and the transport of all who failed to escape to Canada. This happened in February, 1704, five months after Jonathan Edwards was born.

The general turmoil and disquietude which accompanied the disastrous events to which reference has been made were hardly so potent a cause of the spiritual barrenness of the times as was a certain ecclesiastical measure, introduced among the New

England churches at the commencement of this era, the laudable design of which was to enable them to retain their hold on the younger generations, who were in imminent danger of drifting wholly away. That the measure adopted was nominally successful in its purpose to extend the ecclesiastical wing over the class in whose interest it was devised, but lamentably deleterious to the spiritual life of the churches, can hardly be regarded as the moral fault of its framers; but is chargeable, rather, to their failure correctly to forecast the actual, practical working of the plan. The gradual but ultimate general adoption of the "Half-way Covenant," as it was called, by admitting the consciously unregenerate to a share in the privileges and responsibilities of church membership, thereby greatly cheapened in the popular conception the prize whose attainment it made easy, disposed large numbers to rest content in their nominal ecclesiastical connection, and lent fresh impetus to certain formalizing tendencies which even before this time had begun to be unmistakably apparent in the church life.

Such, in brief, was the spiritually decadent state of New England, and such the causes, during the period, the boundaries of which have already been roughly set, and at the middle point of which was born the saintly man destined by Providence to be its chosen agent in arresting the gradual drift of religious life to yet lower levels.

When Edwards entered on his ministry at Northampton he found the people of his parish sharing fully in the degeneracy of the times. The attitude of many toward the claims of religion was one of utter indifference. The tone of public morals was shockingly low. Intemperance and other forms of vice abounded, especially among the young. The custom of regarding Saturday night as part of Sunday resulted in the general surrender of Sunday evening to all sorts of merry-making. While simple justice requires that we testify to the exceptional piety of Edwards' predecessor, Solomon Stoddard, and recognize the singularly beneficent effect* of his godly example and earnest,

* Few other ministers of the period were blessed in their labors as was he. Under his ministry, marked spiritual awakenings occurred in Northampton in 1679, 1683, 1690, 1712, and 1718.

soul-searching sermons upon the life of the community, regard for all the facts compels us at the same time to confess the evil of which he was unwittingly responsible as the author, and, so far as his own and a few neighboring churches were concerned, successful propagator of a view of church membership which obliterated all distinction between the two classes into which the fellowship of the churches had been divided ever since the adoption of the Half-way Covenant. It is perhaps a sufficient indication of the nature of the evil inflicted by "Stoddardeanism" — the name sometimes given to this view — to state that it accepted the Half-way Covenant as the sufficient standard for full church membership, and admission to all church privileges. A certain writer* has called it "the Half-way Covenant gone to seed." This view, advocated by Stoddard as early as 1679, was first taken up and practiced by his church about twenty-five years later. It is safe to say that at the time of Edwards' settlement it had been in active operation twenty years. By Edwards himself it was practiced for nearly twenty years more. The effect of this measure was to throw the doors of the church wide open. Unregenerate persons, whose lives were not scandalous, were invited to partake of the Lord's Supper as a "converting ordinance." All barriers removed, the church was soon filled with men and women who made no pretension to spiritual renewal. Further than this, the progressive formalizing tendencies previously referred to as already at work in the church, could hardly go. This statement, condensed and inadequate as it is, may be of use in helping to some general conception of the state of things as Edwards found them in church and community at the opening of his pastorate in Northampton.

The effect of Edwards' preaching on a people whose religious standards had deteriorated to the level we have indicated was marked and almost immediate. The spiritual quickenings which from time to time had attended Stoddard's long and faithful ministry prove conclusively that the field was neither sterile nor

* Pres. Geo. F. Magoun, in *Cong. Quarterly*, April, 1869, p. 264.

For a scholarly and authentic statement of the relation of Stoddard and Edwards to the Half-way Covenant, see Dr. Geo. Leon Walker's article in the *New Englander*, September, 1884,—*Jonathan Edwards and the Half-way Covenant*.

unresponsive to a proper husbandry. During the summer and autumn of 1734 Edwards preached a series of sermons in which he set forth with peculiar power his favorite theological tenets — God's absolute right to deal with human beings as he sees fit, man's hatred of God, the terrors that await the finally impenitent, and the blessedness of Divine companionship. The preacher had not long to wait for the visible results of his strenuous labor in the pulpit. December of that year witnessed the beginning of a spiritual awakening which in the six following months resulted in "more than three hundred" conversions. On the experiences of those who were brought under the influence of this movement we need not dwell, further than to say, that Edwards' own record reveals that they conformed closely to the demands of his preaching. But, lest we be understood as desiring to convey the impression that Edwards' preaching was the sole cause of this revival movement, we hasten to remark that similar movements of less power prevailed at about the same time in other towns of Massachusetts and Connecticut. Evidently something besides the fiery eloquence of the Northampton pulpit is needed satisfactorily to account for the wonderful events of those years. At the same time it cannot be denied that, so far as the movement was dependent on what man can do, it owed most to Jonathan Edwards. The fame of his achievements speedily permeated all parts of New England, and even traversed the Atlantic. The interest felt in his work by certain English admirers led them to request a detailed account of the revival — a request with which Edwards complied in 1737, by publishing, in London, his *Narrative of Surprising Conversions*.*

The revival movement, from its commencement in 1734, gradually diffused itself throughout the Connecticut valley, and continued through successive years until 1740, when it became general. That year witnessed the progress of George Whitefield through New England. Landing at Newport, R. I., he made his way northward as far as York, in what is now the state of Maine, preaching daily, now in churches, now in the open air,

* The full title is, *A Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls in Northampton and the Neighboring Towns.*

to audiences which at times aggregated ten thousand people. His return journey included a pilgrimage to Northampton, to visit the man whose prominent share in the earlier revival had won him fame as the father of the movement. Interesting indeed must have been the meeting between these two young men — the one destined shortly to take rank as the sublimest exponent of the philosophic achievements of the age, the other, as its most famous preacher. The cordiality with which Edwards received his distinguished guest honestly expressed the profound esteem in which he held him, and Whitefield's *Journal* evidences the fact that his host's admiration and respect were fully reciprocated. Such a man as Edwards, he declared, he had not seen "in all New England."* If the evangelistic labors of Jonathan Edwards in the "Great Awakening" are of secondary interest and importance as compared with those of his more oratorically gifted colaborer, he is certainly deserving of the most conspicuous place among the American promoters and defenders of that wondrous movement.

The years immediately following the revival are mainly significant, so far as our subject is concerned, because of the estrangement which had grown up between Edwards and the people of his parish, and the painful consequences to which it led. The principal known cause of this estrangement was the change which had taken place in Edwards' mind as to the propriety of admitting persons to church membership under the easy terms of the Half-way Covenant, especially as that measure had been further modified in the practice of the Northampton church — a modification which, as we have seen, admitted the avowedly unregenerate to the Lord's Table. In his private journal Edwards thus speaks of his scruples: "I have had difficulties in my mind, for many years past, with regard to the admission of members into the Church, who made no pretense to real godliness. These gradually increased, and at length to such a degree, that I found I could not with an easy conscience, be active in admitting any more members in our former manner, without better satisfaction."† The precise date at which Ed-

* *Seventh Journal*, pp. 47-48.

† Dwight, *Life*, p. 313.

wards began to have the fore-mentioned scruples cannot be determined. We know that he gave public intimation of them as early as 1746, in his treatise on *Religious Affections*. He informs us that even before that time he had freely expressed his opinions on the subject to several persons in his congregation, and that, as a result, the matter was much talked about in the town.* When we recall Edwards' peculiarly exalted conception of the Christian life, and the emphasis which his own early experience led him to place on conscious conversion as the one way of entrance to that life, the great wonder is that his conscience suffered him to continue the "Stoddardean" practice as long as he did, or that a mind as relentlessly logical as his should fail to see the utter inconsistency of all Half-way Covenant ideas with such views as he held.

The intense and wide-spread religious interest of the period we have just been reviewing was directly followed by a prolonged season of spiritual torpor. Of the many proofs of this which might be adduced, the one commonly advanced as of itself sufficient, is the one which, to the speaker's mind, seems least worthy of consideration, namely, the fact that for a number of years immediately following the "Great Awakening" very few applied for church membership. The truth is, that the tide of religious interest and emotion which reached its height during the years 1740-1743 gathered into its embrace and swept into the church all those who were most likely to be reached by the gospel appeal. In other words, the harvest, for the time, had been gathered. This was notably true in the town of Northampton, where, in the first revival, three hundred had been gathered in, and where, after the excitement of the "Great" revival, the pastor was obliged to wait four years for a single applicant for church membership. When, in 1748, a young man applied for admission to the Northampton church, Edwards announced to him his change of views, explaining that his conscience would not allow him to admit to full church privileges any save those who were prepared to make credible profession of a Christian experience. The whole town and community were deeply stirred as soon as the pastor's action in this case became known.

* Dwight, *Life*, p. 314.

Perceiving at once the magnitude of the opposition he had aroused, Edwards pleaded with his congregation that he be permitted to explain his position from the pulpit. The Church, by a large vote, declined to hear his explanation or arguments. He then wrote and published a masterly defense;* but so virulent had the opposition grown by this time that few, if any, of his congregation were disposed to read it. Into the particulars of this distressing controversy between Edwards and his church we cannot go.† Two councils were called to advise in the case. The first, which met June 19, 1750, recommended the dismissal of the pastor, if that appeared to be the evident wish of his people; and the church promptly voted by an overwhelming majority to dismiss him. On June 22d, three days after the meeting of the first council, a second council convened and signified its approval of what the church had done. Nothing, however, is so forcibly illustrative of the extreme bitterness of the people toward the man who for twenty-three years had been their faithful pastor, as the formal vote passed in town meeting several months after his dismissal, to the effect that he should not again be permitted to preach in Northampton.

The seven years period which Edwards spent at Stockbridge, as pastor of the little village church, and missionary to the Housatonic Indians of that region, is deserving of attention mainly for the reason that it was during these years of comparative quiet and seclusion that he produced the four philosophical treatises ‡ upon which his fame chiefly rests. After the stormy, soul-harrowing experience of his last few years at Northampton, the rest and freedom which he found in this little frontier town must have seemed to him like an awakening from an unpleasant dream.

From the duties of this post, and the congenial intellectual labors which occupied such a large proportion of his time, he

* *A Humble Inquiry into the Rules of the Word of God, concerning the Qualifications Requisite to a compleat Standing and full Communion in the Visible Christian Church.* Boston, 1749.

† For a full history of the controversy, including documents, see Dwight, *Life*, pp. 298-448.

‡ (1) *Careful and Strict Enquiry into the modern prevailing Notions of Freedom of the Will*; (2) *End for which God created the World*; (3) *Nature of True Virtue*; and (4) *Great Christian Doctrine of Original Sin defended*.

was called away by his election to the presidency of Princeton College — a position made vacant by the death, in September, 1757, of his son-in-law, the Rev. Aaron Burr. He accepted the position with reluctance, for the call came at a time when he was busily engaged in the preparation of his *History of the Work of Redemption*, which he was very desirous of completing. He arrived at Princeton some time in January, 1758, to find the community in a state of alarm owing to an epidemic of small-pox, then raging in the village and surrounding country. Edwards was not immune from the disease, and after advising with the college authorities, he submitted, on February 13th, to inoculation, as it was then practiced. The result, in his case, proved the very opposite of what the physicians had encouraged him to expect. The dread disease, at first mild, assumed at the end of two weeks a malignant form, and on the 22d of March he died.

To pass judgment on the essential significance of Jonathan Edwards' personality and life-work, considered in their relation to a past, present, or future age, is hardly the purpose of this address. I cannot refrain, however, from repeating Dr. Chalmers' appreciative summary, for a more terse and truthful characterization of the man it would be hard to find: "I have long esteemed him as the greatest of theologians, combining in a degree that is quite unexampled the profoundly intellectual with the devotedly spiritual and sacred, and realizing in his own person a most rare yet most beautiful harmony between the simplicity of the Christian pastor on the one hand, and on the other all the strength and prowess of a giant in philosophy."

SAMUEL SIMPSON.

Hartford, Conn.

JONATHAN EDWARDS AS PHILOSOPHER AND THEOLOGIAN.

One may well begin any discussion of Jonathan Edwards as philosopher and theologian with a frank and hearty recognition of his preëminence, and call him at once, with Professor Moses Coit Tyler,* "the most original and acute thinker yet produced in America," or, with John Fiske, "one of the wonders of the world, probably the greatest intelligence that the western hemisphere has yet seen." "There can be no doubt," he adds, "that the more one considers Edwards, the more colossal and astonishing he seems." †

But his very greatness calls not for mere eulogy, but for critical estimate. The best tribute that can be paid him is to state as accurately as possible his actual influence upon his own and later times, and his present significance.

From the very start, then, though he is counted the severest logician of all American writers, I think it must be straightly said that Edwards is great because of his inconsistencies. Like Locke, he is greater than any of his more consistent successors, and great enough to be the source of several tendencies. His personality was too large, his nature too rich, his reason too enkindling, his mind too eager and open for all truth, to be confined within the logically consistent limits of the theological system which he seemed to himself to have adopted.

Indeed, the student of Edwards is tempted in opposite directions. As he reads much of Edwards' writing he is tempted, on the one hand (if he is a Congregationalist), to say, Edwards is simply an Old Calvinist of the strictest sect, with the sole difference that he is a little more logical, and is not afraid to push his conclusions to their furthest possible consequences, and to say flat-footedly just what he means, and he becomes only the

* *A History of American Literature*, p. 177.

† *New France and New England*, p. 222. Many more testimonies to like effect could be added. Cf., e. g., G. F. Magoun, *President Edwards as a Reformer*, *The Congregational Quarterly*, Vol. XI, pp. 265 ff.

more terrible thereby. Let the Presbyterians have him, in theology as well as in body! He belongs to them by rights. And he may even be tempted to agree with another that Edwards "was afflicted with a species of delusional insanity, which took possession of him in his early youth and which had its center in the dogma of 'Divine sovereignty'." *

On the other hand, as one stays with Edwards, and notes his thoroughgoing adoption of a new metaphysics and of a revolutionary ethics, his persistent and confident appeal to the reason of men, his new defenses of old positions, and the occasional bold shifting of positions, his suggestion of new and far-reaching principles, and the impression he sometimes gives you of pretty distinctly aiming at more than he succeeds in clearly stating — as one dwells upon these phenomena — he is tempted to say, He is the true father of all American theology, and really meant all I wish he had said. Because he is really so suggestive a thinker, and because of his habit of jotting down his thoughts on all subjects as they came to him, Edwards has stated all his most important positions in so many slightly different ways (just as Kant did in his *Critique of Pure Reason*), that it is quite possible, as in Kant's case also, honestly to read quite different interpretations into him. The thought he calls out in you, you can hardly help attributing to him.

Against these opposite temptations, then, the interpreter of Edwards has to guard himself: — against finding him very consistent, but with next to nothing original in him, and against finding him the real author of all the theological innovations of New England. Doctor Hodge,† for example, upon the one side, with exceptions that seem to him unimportant, claims Edwards as a plain Calvinist of the Westminster type, and seems to begrudge him originality even in minor points. And though the exceptions, which even he admits, contain a good deal more dynamite for the system than he seems aware, it must be confessed that he is able to make a very good argument for his general position. For it is hardly open to doubt that Edwards did not regard himself as an innovator in theology, so far as his main positions are concerned, as he did in philosophy

* Rev. Joseph H. Crooker in *The New England Magazine*. New Series, Vol. II, p. 167.

† *The Princeton Review*, October, 1858.

and science. He *intended* to be a strict, consistent Old Calvinist, and he plainly and repeatedly states that he meant to carry men back to Calvinistic positions, all too hastily abandoned.* Upon the other side, it can hardly be doubted, much has been called Edwardean that is but remotely connected with any main contention of Edwards, and yet which might easily have been suggested by something in Edwards. One must try, then, to do justice to Edwards' originality, without ingeniously overstating it.

Edwards is so preëminently a theologian, that, in estimating his work, it is plain that attention must be mainly devoted to his theology. But at the same time, his handling of theological problems is so characteristically psychological and philosophical, that his main psychological and philosophical positions cannot well be ignored; and an estimate of Edwards as psychologist and philosopher, moreover, will necessarily involve a survey of most of his theological positions. Except so far as the philosophical problems run up into theological ones, we are mainly shut up to his early *Notes on the Mind* and *Notes on Natural Science* for the discovery of his distinctively psychological and philosophical views. But these early sources may be trusted, since it is generally agreed that the philosophical views here expressed were essentially maintained by Edwards to the end of his life, and Professor Smyth has shown that he makes repeated use of his early idealism.†

And we may well begin our examination with Edwards' psychological positions, both for their own interest and because these are continually implied in all the rest of his thinking; though it is quite probable that, in part, they were really determined by his primary philosophical assumptions.

I. *As a Psychologist.*

And here, as everywhere, one is struck with his acuteness of observation and richness of suggestion. Though the early "notes" in this line are almost always brief and scattered, he shows plainly that he has put before his mind some of the most

* *Edwards' Works*, Dwight's edition, Vol. II, pp. 204 ff., 280 ff., especially 288 e. g.

† Smyth, *Jonathan Edwards' Idealism*, *American Journal of Theology*, October, 1897.

fundamental, and some of the slighter and more curious problems, and in both he often anticipates modern positions.

Thus, for example, he sees as clearly as James that the brain can be properly called only the *dynamic* seat of the soul.* He recognizes, with Lotze, the "extension of sentience" into instruments, and uses it, as Lotze does, as an argument against the omnipresence of the soul in the body.† He feels strongly the "corporeal echo" of all mental states, and seems almost to anticipate the "law of diffusion" of the modern psychologist.‡ Probably he was himself much more sensitive to this corporeal echo than most. He shows how strongly he feels, with Baldwin and Royce, the force of imitation.§ He barely suggests the question of the subconscious; but, in the modern sense, makes no use of it, though it would have helped him at important points.|| He merely raises the question of two sources of motives — the intellectual and emotional — but does not answer it; and yet the answer had vital bearings on his discussion of the will.¶ He clearly discerns, as Hume did not, the necessity of an active relating knowledge.** And in saying so emphatically that "the minds of men are not only passive, but abundantly active," †† he seems to intend to go further than Locke, and so far anticipates Kant in part. Both observations involved more for the will than he probably saw.

He sets himself many curious problems, which show the minuteness of his observation. "Consider," he writes, "of what nature is that inward sensation, that a man has when he Almost thinks of a thing." ‡‡ He tells why "we seem to think in our heads" §§ and "how some men have strong reason, but not good judgment." ||| It is characteristic of him that he sees, with Bacon, the strong influence of prejudices, especially the

* *Works*, Dwight's edition, Vol. I, pp. 671, 678, 679.

† *Op. cit.*, Vol. I, p. 718, pt. 25.

‡ *Op. cit.*, Vol. I, p. 679, note [4].

§ *Op. cit.*, Vol. I, p. 667, pt. 46, cf. p. 666, pt. 23.

|| P. 667, pts. 39, 40.

¶ P. 668, pt. 56.

** *Observations Concerning the Scripture Economy of the Trinity, Appendix*, p. 76.

†† *Works*, Vol. I, p. 682, Cf. 683, [67], and 690 [58].

‡‡ P. 666, pt. 24.

§§ P. 679, [31].

||| Pp. 664, pt. 4, and 680 [80].

prejudices of imagination in abstract reasoning.* He raises the question of our psychological sense of time; and inquires, in what sense our senses deceive us.† It is interesting to see that he does not go with Berkeley in his view of the value of universals.‡

And he does not shirk the most fundamental problems. He has already reached the fateful decision, in line with the common psychology of his time, and influenced by similar conceptions of Locke, that the affections or passions are "only strong and lively exercises of the will"; that "imperate acts of the will" are "nothing but the prevailing inclination, concerning what should be done that moment." The problems of freedom, responsibility, and blame already engross him. And his suggested solutions are those later used in his great work on the will.§ The blending of sensibility and will affects not only his discussion of the freedom of the will, but his treatment of benevolence, the atmosphere of many of his theological positions, and his whole notion of the æsthetic and ethical. An illustration may be found in one of his definitions of conscience, as corresponding to "a sense of the general beauty and harmony of things."

He strongly feels the great importance of the conception of worth or value, which he examines under the name of "excellency," and which he makes the subject of the first and longest of these early *Notes on the Mind*. Its discussion leads him into some acute æsthetic and ethical parallels and distinctions; it clearly reflects some of his own religious experiences;|| and it contains the essence of his later treatise on *The Nature of True Virtue*.¶ Edwards seems to me certainly right in his view of the first importance of this notion of worth; and if he had only carried it a little further, it would have saved him from the severest strictures that must be passed upon his theology.

In these later topics the psychological has already passed into the philosophical. Let it only be added that, in his auto-

* Pp. 664, pt. 2; 690 [22]; 703.

† Pp. 686 [57], 687 [53].

‡ Pp. 683-685.

§ Pp. 665, 683, 691-693.

|| Cf. e. g., *Observations on the Trinity*, Appendix, 92 ff.; *Works*, Vol. I, pp. 60 ff., 64 ff.

¶ *Works*, Vol. I, pp. 693-702.

biographical fragments and in his various writings concerning the Great Awakening, Edwards offers almost unrivaled material for the present engrossing study of the psychology of religion. He combines in rare degree depth of experience and personal minute study of very many cases, with keen insight and fine balance of judgment. One of the passages, quoted from him by Professor James, shows how complete is his mastery of this field, and richly deserves reproduction for its present suggestiveness.*

"A scheme of what is necessary, and according to a rule already received and established by common opinion, has a vast, though to many a very insensible, influence in forming men's notions of the steps and methods of their own experiences. I know very well what their way is; for I have had much opportunity to observe it. Very often, at first, their experiences appear like a confused chaos; but then, those passages of their experience are picked out, that have most of the appearance of such particular steps that are insisted on; and these are dwelt upon in the thoughts, and from time to time, in the relation they give. Those parts grow and brighten in their view; and others, being neglected, grow more and more obscure. What they have experienced is insensibly strained to bring all to an exact conformity to the scheme established."

II. *As a Philosopher.*

The sweep and depth of Edwards' philosophical insights impress one anew, as he attempts to summarize them; and he must feel that rather scant justice is done to Edwards in so cavalier a discussion as that of Mr. Sanborn's *The Puritanic Philosophy and Jonathan Edwards*.†

I. *His Idealism.*

In philosophy, Edwards is a thorough-going theistic idealist, with certain peculiar emphases of his own.

It was hardly possible for so logical and at the same time so religious a mind as Edwards', to face the frank inconsistencies

* *Works*, Vol. V, p. 66; James, *The Varieties of Religious Experience*, p. 200.

† *The Journal of Speculative Philosophy*, Vol. 18, p. 401.

of Locke's *Essay Concerning Human Understanding*, and not be stirred to reflection, and to a modification of Locke in a direction similar to Berkeley's.

As to the long discussed question of Edwards' dependence on Berkeley, it seems to me that the discussion has now reached such a point that it can be said somewhat decisively, that there is no direct evidence of such dependence, and that the indirect evidence is quite inconclusive. The general likenesses of Edwards' position to that of Berkeley, I must think, with Professor Gardiner, are very natural, and the differences such as to preclude dependence. And, in any case, Edwards' position has not only resemblances to Berkeley's first position of phenomenalism, or simple "immaterialism," as Fraser calls it, but also more than anticipates, in his own way, the philosophical idealism of Berkeley's third position. Edwards' real independence here, therefore, it is hard for me to doubt.*

Both Berkeley and Edwards evidently built directly on Locke's "new way of ideas," with its emphasis upon the passivity of the mind and upon the ideas of sensation and imagination. Both must have noticed his affirmation that there is direct first-hand knowledge only of the mind, and that matter is purely passive. Both could hardly help feeling impelled to extend his theory of the subjectivity of secondary qualities to all qualities. Both must have been impressed, also, with the anomalousness of Locke's idea of substance, as the only complex idea that had something real corresponding to it, and with his frank admission as well that substance was, for him, "a supposed I-know-not-what." And both drew, therefore, the natural inference, that Locke's view would be made much more simple and consistent (1) by the rejection of his assumption of the external world, as unnecessary if not inconceivable on his principles, and (2) by the entire denial of substance in his sense, at least for the material world.

(1) *As to the Material World.* Edwards argues, just as Berkeley does, from the very nature of the qualities of "things," that "those beings, which have knowledge and consciousness,

* Cf. *Jonathan Edwards. A Retrospect.* Edited by H. N. Gardiner, pp. 145-149. And for the early date and thoroughness of Edwards' Idealism, see Smyth, *Jonathan Edwards' Idealism*, American Journal of Theology, October, 1897.

are the only proper, and real, and substantial beings; inasmuch as the being of other things is only by these." * But I think it must be conceded that Edwards is more consistent and thorough-going in his idealism, than Berkeley in either his earlier or later view.

Edwards indicates by his own italics that he regards the sentence which follows, as the most satisfactory statement of his idealism, so far as the external world is concerned: "That which truly is the Substance of all Bodies, *is the infinitely exact, and precise, and perfectly stable Idea, in God's mind, together with his stable Will that the same shall gradually be communicated to us, and to other minds, according to certain fixed and exact established Methods and Laws; or in somewhat different language, the infinitely exact and precise Divine Idea, together with an answerable, perfectly exact, precise, and stable Will, with respect to correspondent communications to Created Minds and effects on their minds.*"

This is not merely Berkeley's phenomenalism, that the *esse* of things is their *percipi*, nor merely Augustine's doctrine of continuous creation; † but it is a carefully stated theistic rational idealism; and, because frankly theistic, avoids some of the difficulties of more widely known idealistic theories.

It is most notable, too, that this is no passive idealism, to which the world is only a *conception* in the mind of God. It combines rather the predominant emphases of both Hegel and Schopenhauer. It sees, with Professor Bowne, that "the fundamental reality is not merely mind or understanding; it is also will or agent." And it might almost be paraphrased in Professor Bowne's words, "The world is essentially a going forth of divine causality under the forms of space and time, and in accordance with a rational plan." ‡

At the same time, since Edwards does not carry out the will-side in his metaphysical conception of God, but is plainly almost wholly engrossed in the thought-side, his position is perhaps even more nearly parallel to that of Professor Royce, in his predominantly static rather than dynamic conception of the being of God.

* *Works*, Vol. I, p. 708, cf. pp. 706-708; pp. 668-669.

† Cf. *Works*, Vol. I, p. 724, point 23.

‡ *Theory of Thought and Knowledge*, p. 342.

It is in harmony with this idealism that Edwards defines truth as "the consistency and agreement of our ideas with the ideas of God." * This clearly involves a teleological view of the essence of things, in line with some of the best of our modern thinking.†

This statement of Edwards' idealism involves also the absolute universality of mechanism, but nevertheless its complete subordination to God, quite in the spirit of Lotze;‡ and both parts of this proposition are definitely insisted upon by Edwards in various places.§ He carries so far, indeed, his idea of the absolute consistency of the system of things or ideas, that he reminds one of Leibnitz's "preëstablished harmony," and of his view of each monad as a mirror of the entire universe.¶ And in this necessary consistency of the entire system he finds also his answer to the question Berkeley found so difficult: "How do those things exist which have an actual existence, but of which no created mind is conscious? For instance, the furniture of this room, when we are absent, and the room is shut up, and no created mind perceives it. How do these things exist? I answer," he says, "there has been in times past such a course and succession of existences, that these things must be supposed to make the series complete, according to Divine appointment, of the order of things. And there will be innumerable things consequential, which will be out of joint, out of their constituted series, without the supposition of these." ¶

How truly he conceives the laws of nature and how strongly he feels the subordination of mechanism in significance, is shown in these corollaries from his theory of atoms: "Hence we see what are those, which we call the *Laws of Nature*, in bodies, viz., the stated methods of God's acting with respect to bodies, and the stated conditions of the alteration of the manner of his acting." "Hence we learn, that there is no such thing as *Mechanism*, if that word is intended to denote that, whereby bodies act, each upon the other, purely and properly by them-

* Op. cit., p. 688 [10]; cf. 684 [47].

† Cf. e. g., Lotze, *The Microcosmus*, Vol. I, pp. 386, 388.

‡ Cf. Lotze, *The Microcosmus*, p. xvi; Book III, Chap. V.; Book IV, Chap. III, etc.

§ Cf. *Works*, Vol. I, p. 722, No. 14; p. 730, No. 49; p. 669 [34]; p. 714, Cors. 15, 16.

¶ Cf. Op. cit., p. 760, No. 88.

¶ Op. cit., p. 671.

selves." * Edwards forecasts, too, a possible parallelism, like Bain's, between thought and matter; but he sees clearly that such a conception cannot change the nature of either thought or matter.† In harmony with his view of the dynamic seat of the soul, he adopts distinctly, not only for bodies, but also for spirits, and for God, the principle phrased by Lotze: "A thing is where it acts."‡

(2) *As to Spirits.* And Edwards does not confine his idealism to his view of bodies. Of spirits, too, he denies any substance in Locke's sense of the term. In entire agreement with Paulsen's view§ that in the case of the mind "the distinction made between a phenomenon and a thing-in-itself has absolutely no meaning," Edwards can say (and this I do not see that he anywhere retracts): "A mind or spirit is nothing else but consciousness, and what is included in it."|| He seems to have felt no need of a substantial self, any more than of a substantial thing, in this sense. And he definitely asserts that no substance can be assigned to the soul, except God.¶ In this, he is certainly "developing," as Professor Smyth points out, "his theistic idealism of matter into a theistic idealism of finite mind." In his *Doctrine of Original Sin* he even makes personal identity depend directly on God. "Identity of consciousness," he writes, "depends on a law of nature, and therefore on the sovereign will and agency of God. The oneness of all created substances is a dependent identity. It is God's immediate power which upholds every created substance in being. Preservation is but a continuous creation. Present existence is no result of past existence. But in each successive moment is witnessed the immediate divine agency."** And this is said, it should be noted, with reference to the inner life of men. It must be confessed, also, that Edwards not infrequently uses language, especially in the *Dissertation on the End in Creation*, which is unjustifiably pantheistic, particularly in a discussion

* Op. cit., p. 714, Cors. 15, 16.

† Op. cit., p. 677, [21].

‡ Op. cit., p. 678, [2]; p. 679, [32], [35].

§ *Introduction to Philosophy*, p. 366.

|| Op. cit., p. 680, [11].

¶ *American Journal of Theology*, Oct., 1897, p. 957.

** Gathered by Professor Allen (*Jonathan Edwards*, p. 309) from scattered passages. *Works*, Vol. II, pp. 551-556.

of ends; as when he says of God, "His existence, being infinite, must be equivalent to universal existence." * And from unpublished manuscripts, Professor Smyth quotes even stronger expressions.† All this Edwards probably means only in a strictly metaphysical sense. For he seems still to feel strongly the difference between bodies and spirits, and plainly to *intend* to leave real character with men.

As we have already seen, "beings which have knowledge and consciousness" are "real" for Edwards, by virtue of that very fact, as things are not. He could hardly have objected to Berkeley's dictum — their *esse* is *percipere* — as containing at least a part of the truth. At the same time, it must be admitted that any adequate recognition of the reality and significance of the personality of men is extremely rare in Edwards, if not almost lacking. His blinding vision of the sovereignty of God dulls his sight for men. Edwards' practical denial of all moral initiative in men makes it difficult for him to find any special significance in man's personality, except as to his separate consciousness, and even that sometimes seems to be on the point of disappearing. One comes with real surprise, therefore, on a passage quoted by Professor Smyth from unpublished manuscripts, in which Edwards develops somewhat incidentally the thought that man's soul is truly the image of the first principle of all things,‡ and that we may thus argue from man directly to God, as "an intelligent willing agent." He can even say: "Many have wrong conceptions of the difference between the nature of the deity and created spirits. The difference is no contrariety." One could wish he had himself more often kept this sound principle in mind.

(3) *As to God.* Nor does Edwards' idealism stop even with man. Edwards attempts an ontological argument for God quite in the spirit of Anselm and Descartes, and with hardly more conclusive results.§ And he applies his idealism explicitly and in detail, also, even to the inner relations of the Godhead. In his statement of the Trinity, the Son is expressly affirmed to be

* *Works*, Vol. III, p. 34.

† *American Journal of Theology*, Oct., 1897, p. 960.

‡ *American Journal of Theology*, Oct., 1897, p. 958.

§ *American Journal of Theology*, Oct., 1897, pp. 953-956.

"the Idea of God." And in the course of his reasoning, he says: "An absolutely perfect idea of a thing is the very thing, for it wants nothing that is in the thing; substance or nothing else."* And this shows how real a thing an idea is to Edwards, and throws some helpful light back on his conception of man.

2. *The Transcendency of God.*

The thorough-going nature of Edwards' theistic idealism has a further most interesting and important application, concerning which we could hardly have been sure, without the extracts from Edwards' manuscripts, published by Professor Smyth as late as 1890. He seems almost to rise, as very few theologians have done, above the antinomy of the so-called Thomist and Scotist positions, which make God, in the realm of the true and good, either subordinate to some higher principle, or mere arbitrary will. In spite of his repeated and unfortunate use of the word "arbitrary," these later extracts seem to make it clear that he was not far from seeing that the eternal truths themselves are, as Lotze has put it, "real only as the nature and eternal habitude" of the activity of God.† In these recently published extracts, written, Professor Smyth thinks, "in his later years, certainly not prior to 1754, and probably a year or two afterwards," Edwards appears to be working his way out into a larger conception of the "arbitrary sovereignty of God," than his earlier works had shown. As against both an exalting of the laws of nature above God, and a one-sided emphasis upon the immanence of God — to which, certainly, his idealism gave a quite sufficient place — Edwards presses his conception of God as "arbitrary." "It is the glory of God," he says, "that he is an arbitrary Being; that originally he in all things acts, as being limited and directed in nothing but his own wisdom, tied to no other rules and laws but the directions of his own infinite understanding."‡ If Edwards had here definitely added to wisdom, love, and so made plain the supremacy of the Ought, he

* See extracts from manuscripts in *Andover Review*, Vol. XIII, pp. 296 ff; *American Journal of Theology*, Oct., 1897, pp. 960-962.

† *The Microcosmus*, Vol. II, p. 697.

‡ *Andover Review*, Vol. 13, pp. 292-295. *American Journal of Theology*, Oct., 1897, p. 963.

would have removed all that is objectionable in his notion of the arbitrariness of God, and at the same time kept his own valuable and needed insistence upon the transcendence of God, and upon the immediate access which God has to us and we to him — emphases greatly needed today.

3. *The End of God in Creation.*

And this missing element of the ethical seems, also, best of all given in these later extracts in references to the end of God in creation. More clearly and certainly than in anything in his posthumous and perhaps unfinished *Dissertation* on this theme, he here brings out the thoroughly ethical and unselfish purpose of God.

In the *Dissertation*, he never quite relieves one of the sense, as some one has put it, of "an infinite and celestial selfishness." Men seem to have no independent value at all. Not only are the elect "looked upon as the end of all the rest of creation,"* but even the union of the elect with God here seems conceived, quite metaphysically,† in entire harmony with his early notes, where it is said that God's self-love "is the same as a love to everything, as they are all communications of himself."‡ In fact, I do not see how it can be denied that the metaphysical and ethical standpoints are confused again and again in the dissertation;§ although the distinctly ethical argument is not wholly wanting.||

In the earlier of these recently published extracts, it is not only still further emphasized in the discussion of the Trinity, that God is in his very nature perfect wisdom and perfect love; but it is also more explicitly stated that that glory of God which is the end of creation is ethical. Doubtful language still remains at a number of points; the elect, not all men, remain the object of God's love; and different kinds of arguments are mingled. But Edwards does say definitely: "What could move him to will that there should be some beings that might know his power and wisdom? It could be nothing but his goodness." "God, being omniscient, . . .

* *Works*, Vol. III, p. 26.

† *Op. cit.*, pp. 26, 30, etc.

‡ *Works*, Vol. I, p. 701, No. 13.

§ Cf. e. g., *Works*, Vol. III, pp. 20, 21, 25, 30, 34.

|| Cf. *Op. cit.*, p. 25.

cannot will to do anything but what is excellent." "Now we know that the highest sort of manifestations and evidence of love is *expense* for the beloved." "God does not seek his own glory because it makes him the happier to be honored and highly thought of, but because he loves to see himself, his own excellences and glories appearing in his works." "His own glory was the ultimate end; himself was his end; that is, himself communicated." "What God has in view . . . is not that he may receive but that he may go forth."

Later in his ministry, Edwards writes to the same purpose: "The diffusing of the sweetness and blessedness of the divine nature is God's glorifying himself, in a Scripture sense, as well as his manifesting his perfection to their understandings." And, in one of the latest passages on the end of creation, Edwards makes his point very clearly: "The one last end of all things may be expressed thus: It is that the infinite good might be communicated to, or rather in, the understanding of the creature, which is God's declarative^o glory; and that it might be communicated to the other faculty (usually, though not very expressively, called the Will),* which communication is the making the creature happy in God, as a partaker of God's happiness." †

There was no sufficient reason now, why these ends should be confined to the elect. It is far more in harmony with Edwards' own argument, and alone consistent with a defensible view of his theory of virtue, that God should have had all men in his mind.

It should also be noted that nothing in Edwards' extended reasoning on the subject gives any reason for God's beginning the work of creation *in time*. The reasons urged all hold eternally of God, and look logically to the doctrine of eternal creation.

It deserves attention, as well, that throughout the dissertation on the end in creation, Edwards' language is almost always that of "emanation" rather than creation. And it seems to be this very conception that makes him fall back so continually from an ethical to a metaphysical view of the relation of God to

* It is interesting to see that Edwards feels here the difficulty of the common psychological classification of his time.

† *Andover Review*, Vol. XIII, pp. 295, 296, 300, 302, 303.

men. That he can be satisfied at all, in the discussion of *ends*, with the figures of the fountain and stream, of the tree and its fruits, etc.,* as setting forth the relation of God to the spirits of men, is quite too clear an indication that the independent significance of the personality of men gets scanty recognition; and that, in consequence, creation as distinct from emanation loses its meaning. The persistent use of the language of emanation is not an accident, and betrays a serious weakness in his conception of man, as having no real moral initiative.

4. *His Doctrine of the Will.*

We are brought, thus, naturally to Edwards' doctrine of the will. For, in spite of its large use of scripture, the main argument of his *Inquiry into the Freedom of the Will* is plainly philosophical.

I am not able to doubt, in spite of its great influence in his own time, its great historical importance, and of the fact that it would still be regarded by many determinists as an irrefutable and satisfactory presentation of their position, that this most famous work of Edwards is not intrinsically his greatest, but has been extravagantly over-estimated as an "iron-linked and irrefutable argument." It was called by Dugald Stewart "a work which never was answered and never will be answered." Dwight said of it: "It stands unmoved and unassailed; and the waves of controversy break harmless at its base." And this chorus has gone on, until it has developed into a veritable superstition, and men, who do not hesitate to criticize vigorously all of Edwards' other works, speak but gingerly of this. One grows a little impatient with the persistent worship of this essay — great as it really is. No small part of its power is due to the almost unexampled display of that persistent, tireless, pitiless will (of which the essay is so doubtful), in following up the arguments, real and supposed, of the Arminian opponent. Edwards simply wearies his opponent out with a great and mighty weariness, until the poor victim is ready to cry: "Have it your own way; I'm tired." This minute persistence of Ed-

* *Works*, Vol. III, pp. 20, 22.

wards arises in part from his habit of constantly recording his thoughts upon subjects that interested him, so that he was practically sure to have a great store of statements bearing on different phases of the question and with slight variations in the way of putting. There is in reality a large amount of essential repetition, that makes anyone slow to undertake a detailed answer, but which nevertheless does not add at all to the real strength of the argument.

From the outset, it ought to be said, that it is difficult to see how a careful thinker reading the essay today could agree wholly with either Edwards or his opponents. Statements greatly needed clearing up on both sides, and Edwards' sharp distinctions were most helpful in compelling this. The extent of human freedom, too, was often asserted to a degree beyond all warrant, psychological or philosophical. And Edwards gave a decisive check to such extravagance.

I can only summarize in briefest form, and so somewhat ungraciously, the objections, to which it seems to me the essay is liable. First of all, the inquiry is based on a false psychology, that identifies feeling and will; and this affects the entire argument. Edwards apparently knows no difference between the occasional "heavy-tug of the will" and an inclination.* His whole argument, too, concerning the "greatest apparent good," or the "strongest motive," forgets the two standards of judgment, which we have in reason and in immediate feeling, and so turns on an ambiguity.† In the very teeth of his own idealism, moreover, he takes his conception of causation from the unreal world of the material, rather than from the real world of the spirit.‡ In consequence, he gives a statement to the law of causation that involves him necessarily in the infinite *regressus*, which he is so fond of pressing upon his antagonist.§ And he quite gratuitously assumes that that law forbids any real beginnings anywhere, a position vigorously, and it seems to me correctly, denied by Kant.|| He has, also, different and incom-

* *Works*, Vol. II, pp. 16, 17, & c. g.

† *Op. cit.*, pp. 19, ff.

‡ *Op. cit.*, pp. 29 ff., 34.

§ *Op. cit.*, p. 86.

|| Cf. also Lotze, *The Microcosmus*, Vol. I, pp. 259-261.

patible definitions of both willing and choice.* His definition of the fundamental term freedom or liberty, too, as "power that anyone has to *do* as he pleases," is wholly unsatisfactory. And I do not see how one can help agreeing with Hazard, that "there is much confusion and sophistry from using the term inclination as identical with will, and yet as something which goes before and influences the will."† His use of the distinctions between natural and moral ability, and physical and moral causation, can hardly help striking the modern reader as decidedly sophistical, however fully he recognizes the honesty of Edwards' intention, and the actual influence of the distinctions for his own time.‡ For an ability, "unused and unusable" — to borrow Professor Walker's language — is not particularly helpful, and where the very question at stake is as to the kind of *connection*, and where Edwards himself seems to admit that the connection is practically the same in both the natural and mental world,§ a distinction in the *terms* connected avails nothing. His thorough-going idealism, again, his supra-lapsarianism, and his identity-system, coupled with his denial of any real moral initiative in men, logically make God the real author of sin, in a sense not true even of either Augustine or Calvin. His theory also has no real place for the psychological phenomena of the feeling of effort and of remorse, or — what is vital for him — for the conception of government. His argument for determinism from the foreknowledge of God, too, gratuitously assumes a particular method of God's foreknowledge.|| And, finally, Edwards often gains an easy victory by making his opponents assert a "perfect indifference" and an absolutely empty will at the very moment of a definite choice.¶

In spite of the fact, now, that the position Edwards takes in his *Inquiry into the Freedom of the Will*, would be probably regarded by most theologians today as virtually denying any real freedom at all; and in spite of the further fact that it may be said, with Dr. Tarbox, that the main problem in New England

* Op. cit., pp. 15, 16, 17, 92.

† Hazard, *Freedom of the Mind in Willing*, pp. 198, 201, 205.

‡ Op. cit., pp. 37, 39, 59, 291, 295.

§ *Works*, Vol. II, p. 34.

| Op. cit., pp. 114 ff.

¶ Op. cit., pp. 72, 86.

theology since Edwards has been "to keep God's sovereignty secure, and at the same time to carve out a larger and freer place for man"; * it curiously remains true that this hard Calvinistic work, because of its persistent attempted distinctions between certainty and natural necessity, between natural and moral ability, between physical and moral causation, and because of its reiterated impatient insistence, that the view urged *does* give a man all the freedom he can rationally ask, and that he *is* responsible and blameworthy † — this work, with all its real determinism, going, at certain points, beyond either Augustine or Calvin, really began the movement for a much wider recognition of freedom in Calvinistic circles, especially in New England.

The essay has thus a double significance: it is, on the one hand, a powerful influence in calling men back to the Calvinistic view; and at the same time, on the other hand, through its particular lines of defense, and especially by its insistence on the right to use the language of freedom and responsibility, it insured an increasing recognition of freedom in theological thinking. The use of the language of freedom, with whatever mental reservations, carried its own inevitable results. Strangely enough, therefore, the essay becomes a chief factor in bringing about a view of man's freedom, that its author distinctly disavowed.

5. *His Conception of Value, and Theory of Virtue.*

Before turning directly to Edwards' theory of the nature of virtue we need to consider in its philosophical bearings his notion of worth or value so knit up with it. It is perhaps one of the consequences of identifying feeling and will, that the term excellence for Edwards is made to cover both beauty and virtue, and the world of both matter and spirit. But this broad application of the term does bring him face to face with judgments of value, though he nowhere uses the term. He faces æsthetic problems as really as ethical in these discussions, and it is extremely interesting to see how the idea of the beautiful attracts him,

* *Bibliotheca Sacra*, Vol. 26, p. 265.

† See especially the letter in the Appendix to the *Inquiry*, Works, Vol. II, p. 290.

and how close the connection between the beautiful and the morally good seems to him. And this suggests at once that Edwards' discussion of excellency is singularly similar to much in Lotze; perhaps, because it was the æsthetic that first attracted Lotze to philosophy at all.

Edwards' point of view from the start assumes a thorough-going optimism, however inconsistent that may seem with his view of the non-elect. Existence evidently has intrinsic value for Edwards. "Existence or entity," he says in so many words, "is that, into which all excellency is to be resolved." There are for Edwards, also, as for Leibnitz, degrees of being, and "a being," he says, "is more excellent because he partakes the more of being." * In these sentences excellency seems used for value, and existence is itself assumed to be of worth.

In trying to bring under one definition his conception of æsthetic and ethical worth, Edwards adopts as "an universal definition of excellency;" "the consent of being to being, or being's consent to entity." † It is assumed here — with Lotze — that "to be is to be in relations," and that the beautiful object must be conceived as an organism. Indeed, Edwards expressly says: "In a being that is absolutely without any plurality, there cannot be excellency, for there can be no such thing as consent or agreement." ‡

The transition to moral beauty is thus put: "As nothing else has a proper being but spirits, and as bodies are but the shadow of being, therefore the consent of bodies one to another, and the harmony that is among them, is but the shadow of excellency. The highest excellency, therefore, must be the consent of spirits one to another." § And this consent for Edwards is simply love: "Wherefore all virtue," he says, "which is the excellency of minds, is resolved into love to being." In this, also, consists God's excellence and perfection. ||

The beautiful and the virtuous, the æsthetic and the ethical, are thus woven most closely together, and it is maintained that our deep pleasure in external beauty is due to the fact that it

* *Works*, Vol. I, p. 698.

† *Op. cit.*, pp. 696, 697, 699 [63]; *Works*, Vol. III, pp. 110 ff.

‡ *Op. cit.*, p. 697.

§ *Op. cit.*, p. 697; cf. Vol. III, pp. 94 ff.

|| Pp. 697, 699, [45]; 700, No. 7.

suggests the deeper spiritual harmony. "It is pleasant to the mind," Edwards says, "because it is a shadow of love." "The sweet harmony between the various parts of the universe, is only an image of mutual love." * And he approaches still more closely to a suggestion of Lotze in his æsthetics, in explaining our pleasure in the harmony of musical notes or the "strokes of an acute penman," by saying: "They would appear like a society of so many perceiving beings, sweetly agreeing together." †

But we have seen that Edwards has an idea of excellence as pertaining to being in itself aside from its beauty or virtue. And this point needs careful attention, for this ambiguity of the word excellence, as well as Edwards' failure definitely to distinguish between feeling and will, introduces some confusion into his theory of virtue, and carries some disastrous theological consequences.

Edwards tries to bring the two conceptions of excellence together in this statement: "Excellency may be distributed into greatness and beauty. The former is the degree of being; the latter is being's consent to being." ‡ This seems to mean that, when we are judging of the worth of any being we need to consider not only its beauty and virtue, but also the intrinsic value of its being as such; and the notion of degrees of being is distinctly introduced. This notion of degrees of being has been called obscure, and its introduction, the bringing in of an unethical element. Neither charge seems to me quite justified, though I think it must be admitted that some confusion is introduced into Edwards' theory at just this point.

As Leibnitz believed in gradations of being which he thought could be stated as degrees of consciousness, extending from his "sleeping monads" up to the highest existence, so Edwards says: "An *archangel* must be supposed to have more existence, and to be every way further removed from *nonentity*, than a worm, or a flea." § As applied to personal spirits, this

* P. 697.

† P. 699; cf. Vol. III, pp. 110 ff; cf. the passage on the Excellency of Christ, *Observations on the Trinity*, pp. 92-97.

‡ P. 699, [64].

§ *Works*, Vol. III, p. 98, note.

would seem to mean that certain spirits have in their very nature richer and more significant personal selves, and in their natural powers are able to count more in the system of beings, than others. And Edwards' ethical contention here is, I judge, that while we must will the fullest highest good of every sentient being, we cannot rightly put all existences on a level and treat all as of equal importance. We must not put the lower animals, for example, on a plane with men; nor — and this specially concerns Edwards — must we put men in the place of God. And, in general, the less significant beings must yield to the more significant, so far as the place to be given them in influence and control in the entire system of beings is concerned and for the simple reason that the interests of all must be guarded, or, in Edwards' language, "for the sake of the highest good of being in general." * And I think it cannot be doubted that Edwards is right in contending that a true impartial love would give the supreme place to God, and so a thorough-going morality involve religion; as, on the other hand, a true love for God considered as himself a God of love, would necessarily lead to impartial love of men, and so religion involve morality. † Of course, God must see himself as the most significant of all personalities — the source of all else, and of perfect wisdom and love, and for the very sake of all must make his own wisdom and will supreme; he cannot yield his will to any other; in this sense, as a wise and loving Father, there can be no self-surrender. And just this same supreme place any other true lover of men must give him.

Edwards' demand that we regard the "degrees of being," then, is a really ethical demand; though he does make occasionally a mathematically quantitative use of the principle that is unjustifiable; ‡ but the reason which he gives for the demand shows that the attitude required is no new ethical attitude, but grows inevitably out of a really impartial love — Edwards' "love of benevolence" — "love for being in general." Edwards is misled, here, I think, by his blending of will and affec-

* *Op. cit.*, p. 97.

† *Op. cit.*, pp. 101 ff.

‡ *Op. cit.*, p. 99, e. g.

tion, and by his thought of the application of the distinction to God. For there can be no doubt that a friendship is deeper in significance in proportion as the personalities involved are large and rich; but the virtuous attitude of will demanded is not changed at all thereby.

In like manner, Edwards' "love of complacency" as either approval or affection for benevolent beings, introduces no new moral attitude. One who feels, himself, the obligation of willing the good of all must necessarily approve the same attitude in others, and he will naturally be drawn out in greater affection to such a loving life; but no new moral attitude of will is in any way involved. The approval and affection might even exist where there was a lack of a true benevolent spirit.* The "love of complacency" expresses only the natural results in judgment and affection of the "love of benevolence." And Edwards' own argument strictly considered indicates this, since he keeps showing that the regard for the degrees of being, and the love of complacency necessarily follow from a true love for being in general.† So far, then, the single simple love of benevolence must be held to meet the entire moral demand.

But Edwards seeks to introduce one further element into complacency, that has for him important theological bearings, in this sentence: "It is impossible that anyone should truly *relish* this beauty, consisting in general benevolence, who has not that temper himself."‡ This relish as distinct from approval, he expressly denies to the "natural conscience."§ The *taste* for the "primary and essential beauty" of benevolence can belong only to the benevolent. But it is equally clear that this involves no moral attitude beyond or other than the love of benevolence. But, if the love of complacency means "relish" or taste for the love of benevolence, in the sense of feeling its attractiveness for oneself, that plainly requires *experience* for oneself of such unselfish love. One cannot feel the delight of an unselfish love before experience. In this sense, though it

* Cf., Edwards himself, *Works*, Vol. III, pp. 128 ff.; 132.

† *Works*, Vol. III, pp. 93-100.

‡ Op. cit., p. 99.

§ Op. cit., p. 132.

involves no other moral attitude than that of benevolence itself, it does become a valuable test of having actually entered on the life of unselfish love. It indicates that the true life has become a joy. And as such a test of the religious life, I judge, Edwards was led greatly to insist upon this "relish," or "taste," or "delight," or "spiritual sense," or "new spiritual taste," or "spiritual conviction," or "spiritual appetite," as he variously calls it. The communication of this new spiritual or "supernatural taste" is regarded as the special gift of the grace of God in regeneration.* But it should be noticed that Edwards himself regards it as necessarily following from the one single obligatory attitude of benevolence or true love, and this love itself is the one great all-inclusive gift of God to man in regeneration.†

The ambiguity of the terms "complacency" and "excellency" in Edwards' various uses of them, sufficiently accounts, it seems to me, for the apparent contradiction in the bracketed passage in the *Treatise on Grace*, which Professor Allen regards as an "abandonment of the ethical principle laid down in the *Nature of True Virtue*." The vital part of the passage is as follows: "Of these two, a love of complacency is first, and is the foundation of the other; *i. e.*, if by a love of complacency be meant a relishing, a sweetness in the qualifications of the beloved, and a being pleased and delighted in his excellency. This in the order of nature is before benevolence, because it is the foundation and reason of it. A person must first relish that wherein the amiableness of nature consists, before he can wish well to him on account of that loveliness."‡ Edwards' own language seems to imply that he is aware that he is giving a broader meaning to "complacency" than is usual for him, and with this he seems to combine his broadest use of the word "excellency," making it cover the intrinsic value of being as such, as in his early notes. And then it occurs to him, that,

* Cf. *Treatise on Religious Affections*, Am. Tract Society edition, pp. 101 ff., 109, 129 ff., 141 ff., 144, 149 ff., 164 ff., 168, 170, 228 ff.

† *Christian Love*, Lecture I, especially p. 4; cf. also, *Treatise on Grace*, in Grosart's *Selections*.

‡ Allen, *Jonathan Edwards*, pp. 358-359. Cf. the full passage in *Bib. Sac.*, Vol. 38 pp. 152-153, and Professor Park's comments on it.

using the terms in these senses, it could be said that the love of complacency is the foundation of the love of benevolence, instead of *vice versa*, since "a person must first relish," as he says, "that wherein the amiableness of nature consists, before he can wish well to him on account of that loveliness." Where he seems to me simply to be saying that before one can will the good of all, he must know it as good, or must have a sense of the intrinsic value of the good of being. In any other sense he has abundantly confuted this view in his own previous discussion.*

It seems plain, then, that Edwards would have had a more consistent theory of virtue, if he had held[•] strictly, as his clearest sighted successors have done, to the single love of benevolence as meeting the entire moral demand. None of the other elements he brings in add anything to the strictly moral attitude required in the love of benevolence; they are all — the recognition of the degrees of being, and the love of complacency in its various forms — only states of judgment, affection, or feeling naturally accompanying the truly benevolent attitude of will.

But these elements, considered somehow *as something added to the love of benevolence*, had important theological results.

The conception of degrees of being, in the first place, taken in a quantitative fashion and separately from the strict love of benevolence, makes possible all those passages in *The End in Creation*, to which reference has been made, that give so strong an impression of "infinite and celestial selfishness," and it also lends an arbitrary cast to much of the argument for the contention that all true virtue roots in love to God.

The separation of the love of complacency, and the tendency to regard it as a higher stage of true love, also work disastrously in Edwards' theology. They make possible an almost complete dropping out from God's love for men of the true love of benevolence and a substituting for it only a love of complacency toward the elect.† And so he is unable to recognize any real love of God for the world taken distributively; he can conceive

• *Works*, Vol. III., p. 96.

† *Works*, Vol. I, p. 700; *Andover Review*, Vol. XIII, p. 299.

God as utterly withdrawing from men at the Fall;* the end of creation becomes merely the elect, and God is not recognized as under any obligation to seek men out in their sin. He exalts the natural attributes of God above the moral, and so denies any real sorrow in God over his lost children.† The whole conception of the seeking Father is gone in that large sense that strict loyalty either to the revelation in Christ or to his own doctrine of benevolence would have made possible.

And the extraordinary emphasis upon the idea of a supernatural spiritual sense or taste directly imparted by God, as a part of love, while it contains a great truth and has a legitimate and valuable application, tended powerfully with Edwards to justify in God anything but a benevolent love toward a great majority of men, and made possible his awful sermons on the lost.

The one sole thing needed to set aside all these false theological inferences was for Edwards to remain simply and absolutely loyal to his great principle of benevolence, and that really means simply to be loyal to the revelation of God in Christ, as Father.

Philosophical distinctions, that were yet inconsistently made, thus carried serious theological consequences with them; if, indeed, we are not rather to say, that the acceptance of traditional theological doctrines drove him to seek their defense through untenable philosophical distinctions.

Edwards is so peculiarly a philosophical theologian,‡ that the examination of his philosophical views has necessarily carried with it the consideration of the positions taken in most of his theological writings. It should be possible, therefore, to present Edwards' work as a theologian in intelligible summary with comparative brevity.

III. *As a Theologian.*

1. *His Influence upon His Own Time.*

In considering now the final form of Edwards' theological thinking, and especially his influence upon his own time, it needs

* *Works*, Vol. II, pp. 538 ff.

† *Works*, Vol. VII, p. 411.

‡ Cf. *The New Englander*, Vol. 18, p. 737.

always to be remembered, that his positions are practically all developed against a threatening "Arminianism," as he called it; and almost necessarily, therefore, have certain special emphases and lacks due to that antagonism. He makes his position a challenge to his time.

We need, then, to understand as accurately as possible just what it is that Edwards is fighting so strenuously, under the name of "Arminianism." An adequate answer cannot be given in a word, and I cannot do better than to quote at length the enlightening paragraph in which Professor Williston Walker points out the development and the meaning of the movement: "It seems to be the law of the development of a declining Calvinism everywhere, whether in Switzerland, France, Holland, England, or America, that it passes through three or four stages. Beginning with an intense assertion of divine sovereignty and human inability, it ascribes all to the grace of God, a grace granting common mercies to all men, and special salvatory mercy to the elect. This special grace has its evident illustrations in struggling spiritual births, lives of high consecration, and conscious regeneration. In seasons of intense spiritual feeling, like the Reformation or the Puritan struggle in England, it is easy to ascribe all religious life to the special, selective, irresistible, transforming power of God. But, in time, the high pressure of the spiritual life of a community or of a nation, which has passed through such a crisis-experience as had the founders of New England, abates. Men desirous of serving God do not feel so evidently the conscious workings of the Divine Spirit, and they ask what they can do, not indeed to save themselves,—this second stage of Calvinism with no less emphasis than the first asserts that God alone can accomplish salvation by special grace,—but what they can do to put themselves in a position where God is more likely to save them. And the answer from the pulpit and in Christian thought is an increased emphasis on the habitual practice of prayer, faithful attendance at church, and the reading of God's Word, not as of themselves salvatory but as 'means' by which a man can put himself in a more probable way of salvation. From this the path to the third stage is easy; to the belief that religion is a

habit of careful attention to the duties of the house of God and observance of the precepts of the Gospel in relation to one's neighbors — a habit possible of attainment by all men, and justifying the confidence that, though men cannot render an adequate service to God, yet if each man labors sincerely to do what he can under the impulse of the grace that God sends to all men God will accept his sincere though imperfect obedience as satisfactory. This stage was known in Edwards' day on both sides of the Atlantic as 'Arminianism,' and it was accompanied by an unstrenuous or negative attitude toward the doctrines which the first stage of Calvinism had made chief. New England had not gone farther than the third as yet, and was chiefly in the second; but an 'Arminian' point of view was rapidly spreading, even among those who would warmly have resented classification as 'Arminians'." *

Against this threatening "Arminianism," now, Edwards sets himself, with two great contentions, contained essentially in his two first published sermons on Man's Dependence and on Spiritual Light. In the first sermon, "God Glorified in Man's Dependence," the arbitrary sovereignty of God is tremendously emphasized. He asserts such an absolute dependence upon God as to leave no place for man's moral initiative in any respect. The sermon is in entire harmony with the statement elsewhere made: "An inclination is nothing but God's influencing the soul according to a certain law of nature."† The thought of the second sermon is given in its full title: "A Divine and Supernatural Light immediately imparted to the Soul, shown to be both a Scriptural and Rational Doctrine," and its thought is fully elaborated in his later *Treatise on the Religious Affections*.

With these two great contentions of absolute divine sovereignty, and the reality of a divine supernatural light, Edwards returns to the first splendid stage of Calvinism, and so enters upon the great work of his life — the defense of Calvinism against "Arminianism," — a defense which is both practical and theoretical.

Practically, he becomes, as Professor Allen says, "the orig-

* *Ten New England Leaders*, pp. 229-231.

† *American Journal of Theology*, Oct., 1897, p. 960.

inator, the director, the champion"* of the Great Awakening. Theoretically, he becomes the greatest theologian of the revived Calvinism. As such his major premise is, as we have seen, always the absolute sovereignty of God and man's complete dependence upon him. Everything is denied forthwith that seems in anyway to contradict or lessen this arbitrary divine will; though the large meaning that Edwards increasingly gives to arbitrary, and his inclusion of feeling under will, are not to be forgotten. He even carries his Calvinism beyond Augustine and Calvin to the "consistent" denial of any power of contrary choice even in Adam. His insistence upon a "supernatural light" only carries out his assertion of man's complete dependence upon God; for man is lost in absolutely hopeless depravity without God.

But Edwards feels strongly, moreover, as he writes to Mr. Erskine,† that "the thing which mainly prevents" "thorough conviction and humiliation" "is men's excusing themselves with their own inability." He sets himself, therefore, to remove all excuses, and to make the claim of religion rational, through his insistence on men's natural ability and real responsibility. He even attempts, through his peculiar doctrine of personal identity, to make each individual a real partaker in the sin of Adam, and so directly accountable for it.‡ It is in these various attempts to bring home the sense of responsibility to men that Edwards rather unconsciously introduces a "modified" Calvinism.

From all this followed as a matter of course his demand for conversion as a qualification for church-membership, and that the Church be independent of the State.

His doctrine of virtue — deeply significant as it is — is not organically connected with most of his defense of old Calvinism, except through its inconsistencies. The one place in which it comes out most strongly is in his profound discussion of *God's End in Creation*.

All these positions, then, belong undoubtedly to Edwards' intended influence upon his own time: (1) a "consistent" old

* *Jonathan Edwards*, p. 162.

† *Works*, Vol. I, p. 561.

‡ *Works*, Vol. II, pp. 550 ff.

Calvinism, with its emphasis upon God's sovereignty, and man's dependence, the absolute need of a divine supernatural light, entrance into the Church only through conversion, and the independence of the Church with reference to the State; (2) a "modified" Calvinism, through the insistence upon the responsibility of men, and the doctrine of benevolence.

His *unintended* influence upon his own time, as well as upon later times, includes especially, on the one hand, the strengthening of the position of the Baptists, since he could not logically keep infant baptism in any other sense than consecration without giving a much larger recognition to the place of Christian nurture than he was prepared to give; on the other hand, greatly enlarging the opportunity of the Episcopalians, who could give membership in the Church to all baptized children.*

2. *His Influence upon Later Times.*

In trying to summarize Edwards' influence upon later times, we may profitably note first those doctrines of his that seem to have been clearly repudiated, and then the results that may be regarded as following logically from his thinking, whether intended or unintended.

(1) *Doctrines clearly Repudiated.* Among the doctrines of Edwards now generally repudiated by his natural successors may be counted, I suppose, his denial of power of choice to the contrary in Adam, his peculiar doctrine of personal identity, his distinction between the elect and non-elect, his view of God's attitude toward the lost, his pure determinism, and such exclusive emphasis upon the arbitrary sovereignty of God.

The latter doctrines have been generally felt virtually to deny any real personality in men, and consequently to take from God any true reverence for the person as such, and so to allow no logical place for any genuine ethical life in man. At the same time they have been held to rob God of his greatest glory of a sovereign, unselfish, impartial, reverent, and suffering love. All these doctrines are repudiated in the name of the exaltation of the ethical, of the supremacy of the Ought, of Edwards' own epoch-making doctrine of benevolence, or, in one

* Cf. Allen, p. 265 ff.

word, in the name of the Father. We shall not return to them. (And it goes without saying that we can no longer use Scripture as Edwards used it.)

Historically, of course, it is easy to justify much that we now criticise, and to see that in our criticism we owe much to Edwards himself; and many inconsistent qualifications are to be made. We may thus well remember such considerations as these: Edwards feels crushingly the awful sin of men; he is not without glimpses, as we have seen, of the glory of the human spirit; he is hindered in his recognition of the ethical by his opposition to the Arminian view; it is easy to overlook the modifications of his view of the divine arbitrariness; his psychology especially exposes him to serious misunderstanding; some of the harshest elements in him are exactly those in which he is least original and most reflects traditional views. And it should be fully recognized that, although the ethical in man has no *logical* place in his theological system, the lack is partly met by the fact that he meant to give it some place through certain distinctions in terms, by his theory of the nature of virtue, by his earnest and increasing recognition of the ethical test of the religious life, as well as by his perception of the fact that we cannot infallibly trace the workings of God's spirit in the minds of men,* and especially by his own splendid character, and by the frequently tremendous ethical emphasis in his preaching. All this is to be freely said to Edwards' honor. Nevertheless, as views to be held today, the doctrines now under review are clearly and rightly set aside.

(2) *Intended Later Results.* When one tries to bring together the more general later results of Edwards' thinking, one cannot fail to see that the later times have not been able to escape his strong influence in directions both favorable and unfavorable.

For certain divisions of Christendom in America he seems to have done permanently what he did so largely for his own time and section. His great doctrine of spiritual light, his own mystical experiences, his emphasis upon conversion, his defense of the revival, and his rightful recognition of feeling in religion,

* *Treatise on Religious Affections*, Am. Tr. Soc. Ed., pp. 197 ff., 204 ff., 216 ff., 233 ff., and 70.

all combined to make religion for him *real* and personal. And this is the first necessity. Edwards believes in a living God in living relation to living men. Religion is for him first of all an undoubted reality. He is a seer and a prophet of the spiritual life, as in real and vital relation to a personal God. And no single man, probably, in the history of America, has done more to keep religion such a reality for succeeding generations.

In the second place, religion is for Edwards not less *rational* than it is real. Almost every page of his writing is proof that he dares think, and think daringly. It is characteristic of him that he should say in answer to protests against going beyond the statements of Scripture: "If they call that which necessarily results from the putting of reason and scripture together, though it has not been said in Scripture, in express words, I say if they call this not said in the Scriptures, I am not afraid to say twenty things about the Trinity which the Scripture never said."* His confident appeal to the reason is the more striking because in other respects he has none too high a view of man. Even in those doctrines we set aside as irrational, it is to be noted, he does not accept them as irrational mysteries, but believes he can defend them on rational grounds. Moreover, with all the intensity of the religious experience which he knew in himself and in his gifted wife, he sets aside decisively what he calls the "false notion of communion with God, as though it were carried on by sudden impulses and impressions"; he proposes to bring all ecstasies to a rational and ethical test; he insists that "holy affections are not heat without light, but invariably arise from some information conveyed to the understanding." He points out how false experiences and affections arise. He contends that gracious affections are attended by a rational as well as spiritual conviction. And his final general view of the phenomena of the Great Awakening is on the whole singularly sane and just.†

And I have already indicated that in intention, at least, and in practical emphasis, religion was to Edwards as *ethical* as it was real and rational. Nothing in our modern thinking at this

* *Andover Review*, Vol. 13, p. 296.

† *Treatise on Religious Affections*, American Tract Society Ed., pp. 122, 133, 139, 149, 165 ff., 269.

point goes beyond Edwards' splendid knitting up of the ethical and religious in his *Treatise on the Nature of Virtue*, in his *Christian Love*, and in his *Treatise on Religious Affections*. This rational and ethical emphasis of Edwards has counted undoubtedly in later religious life and thought, and he has much still to teach us, especially in the judgment of the phenomena of the religious life, through his long and careful and invaluable studies of the Great Awakening.

With this broad and strong conviction that religion is real, rational, and ethical, are closely connected certain other vital emphases. Edwards' unflinching insistence upon dependence on God, and his development of the doctrine of the Holy Spirit, especially in setting aside every mechanical and impersonal view of grace, and in maintaining that the supreme supernatural gifts are not the miraculous but the spiritual gifts—all culminating in the one great ethical gift of love*—these are teachings still all too little heeded; for no age can finally get on with either a man-made or a magical religion. In all this Edwards has as real a message for our times as for his own.

Edwards' influence was also strongly felt upon Congregational churches for all the time since, not only in doing away with the half-way covenant, and the dependence of the Church on the State, but also, through his *Qualifications for Full Communion*, in banishing the sacramental tendency.†

Side by side with these wholesome trends in Edwards' thinking, and connected in part with his ways of stating the same great doctrines, there were other trends that must be regarded as *unfavorable* in their later influence. Thus, it can hardly be doubted, in the first place, that Edwards obscured quite beyond excuse the methods of Christian nurture and training. In spite of various wise qualifications in his different studies of the Great Awakening, he is hardly able to recognize that there are two quite distinct ways in which any great value may come to different temperaments. He can hardly conceive a gradual growth into the full Christian life.

It is even more clear that his influence has tended to promote

* *Treatise on Religious Affections*, American Tract Society Ed., pp. 105 ff.; *Christian Love*, pp. 38 ff.

† Cf., Allen, *Jonathan Edwards*, p. 263.

a quite excessive introspection, and a consequent baleful subjectivity in the religious life. Very few apparently recognize even yet how narrowly and how definitely confined the office of introspection in religion really is, and how supreme is the need of giving the great objective forces their opportunity with us. On both these accounts Edwards' influence has tended to keep multitudes of godly men and women out of all possible assurance and joy in their Christian life, and that dire work is still going forward.

In all these respects Edwards has influenced unfavorably the work of later revivals and revivalists, and too often his own careful cautions as to such work have gone all unheeded.

Edwards is also peculiarly liable to the charge of what Pfeiderer calls "abstract supernaturalism," and this in spite of his eminently sane and spiritual view of supernatural gifts. He, too, evidently rejects again and again the appeal to the consciousness and to the natural conscience of men. In spite of an emphasis, in his idealism, upon the immanence of God that is almost pantheistic, he commonly seems to know no way of connecting the human and divine in the work of redemption except by absolute miracle.* He becomes almost anti-Protestant in his perfectly sharp distinction between common and special grace. Men cannot do anything and must not be allowed to do anything in conversion, else glory is taken from God. If, now, Edwards had recognized man as a real creation rather than an "emanation"; if he had so gotten some sense of the reality of man's personality in a genuine consciousness and moral initiative of its own; if, thus, he had been able to see a true ethical possibility in man, and the supreme necessity of some genuine reverence on the part of God for man's personality and freedom if God himself were to retain his true glory; if, finally, he had really believed that God is always the Father everywhere seeking his children, — then he must have seen that the revelation of God in all his activity is all of a piece, and that for the very sake of the highest results in men God will choose commonly to work gradually and in the background of men's lives. But, instead, the shadow of Edwards' "abstract

* Cf., *Sermon on Man's Dependence*, and *Works*, Vol. II, p. 411; Vol. VII, pp. 415, 416, 448, 449.

supernaturalism " still lies upon us. One feels here, as in much else in Edwards, that his difficulty comes from having taken too *a priori* a basis for his theology. The sovereignty upon which he builds is hardly the sovereignty of a concrete living God, still less that of a Father.

(3) *Unintended Later Results.* Besides these influences, favorable and unfavorable, already considered, that may be regarded as so knit up with Edwards' chief contentions as to be truly intended, one must recognize equally important *unintended* later results of Edwards' thinking. Indeed, it might perhaps be said that in his influence upon later times, Edwards has counted almost more in unintended ways than in the lines of his immediate intention.

Among the results to be recognized as *favorable* here, must be put, first of all, his influence in bringing into Calvinistic circles a recognition of real freedom in men. With this perhaps should be coupled the influence, in directions he could not have anticipated, of his persistent appeal to reason in theology. Another influence of the very first importance is the trend, felt steadily and increasingly since Edwards' doctrine of benevolence, to make love the central principle in theology. His very inconsistencies, too, have contributed to the breadth and sanity of his influence. And the rigor of his logic, on the other hand, has often done valuable service in bringing out the full consequences of a view held by him, and so leading to its prompter and more certain repudiation.

It is also true that he has at several points thrown out incidental hints that are at least suggestive, and have sometimes actually proved very fruitful in the thought of others. This has been true as to the atonement, as to revelation regarded as light, as to the person of Christ, as to justification by faith, and as to the Trinity.

On the *unfavorable* side, Edwards certainly did not intend to stay the hands of irreligious fatalists, nor to extend the excesses and abuses of the Great Awakening, and still less to break down faith in God and in men. And yet he can hardly be acquitted from any of these charges. It is not an accident that, as Dugald Stewart has pointed out,* his argument concerning the will

* *Dissertation on the Ethical and Physical Sciences*, p. 148.

agrees almost *verbatim* with the three main points in which the free-thinker Collins sets forth his position. His relative defense of the physical manifestations in the Great Awakening wrought long-continuing mischief, and seemed to indicate that he did not quite see how fundamental self-control is in the moral and spiritual life. Indeed, his view of inspiration remains comparatively mechanical and heathen, in harmony with his belief in the passivity of man. And one is saddened to think of the later influence of his Enfield sermon, *Sinners in the Hands of an Angry God*, and other similar sermons, by which alone many seem to know Edwards, and the memory of which has tended either quite to obscure his nobler work, or to drive out of men's minds all conception of God as Father. And it must be owned that he totally lacks Christ's wonderful faith in men. The simple facts about the sin of men are sufficiently terrible. He does no good service for religion who paints them blacker than they are, and makes men cynics as to themselves and their fellows. When one has made all possible qualifications, then it is still a bitter, bitter heritage which comes down to us from Edwards' *Doctrine of Original Sin* and his imprecatory sermons.

And yet it is this same man who has probably done more than any other to make possible the philosophical defense of love as the central principle of theology; it is this man who writes so tenderly of the excellency of Christ; it is this man who not only traces with consummate skill the beautiful manifestations of the spirit of grace, but shows them in rare degree in his personal relations with men; it is this man to whom in many lines all theological thinking in America owes a debt unsurpassed — it is this man, who was born a mystical ethical Calvinist, great in his inconsistencies, supreme in his achievement among American theologians.

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Book Reviews.

Sir Robert Anderson is again to the front with a polemic against biblical criticism, this time under the title *The Bible and Modern Criticism*. Bishop Moule writes the preface, in which, as gently as possible, he reminds us that he does not agree with all that Sir Robert has written, though he is at one with the spirit of the book. Well, we cannot go as far as the good bishop in the way of approval, for, like his previous book, "Daniel in the Critics' Den," this one betrays a violence of temper, and a pharisaical attitude that reveal anything but the calm, judicial spirit to which the author, as a lawyer, lays claim. It is no fair discussion of modern criticism that we get here, but a gross misrepresentation, both of critical processes and of the large majority of modern scholars. What can we think of the judgment of a man who tells us to always assume that the Authorized Version is right as over against the Revised Version, "as in the majority of cases it is so" (p. 270)? The truth is that the author is writing of things of which he seems to know very little, and while we may admire his reverence for Christian truth as he sees it, and honor him for his bold defense of what he believes to be true, we cannot say that his book is a trustworthy guide to anyone on the very important subjects with which it deals. (Revell, pp. xvi, 282. \$1.50 net.)

E. E. N.

The recent work of John Edgar McFadyen, *Old Testament Criticism and the Christian Church*, deserves a more extended notice than we can give it. It is just the book for which we have been hoping for a long time. Many attempts have been made to set before the interested laity the essential character of the modern criticism of the Old Testament, but in nearly every case the attempt has been a failure, either because of a lack of appreciation of the position and inevitable prejudices of the laity, or from serious defects in style, or method, or both. But here is a work, which is at once serious, sympathetic and devout, written in a pleasing, conventional style, attractive in method, helpful in its spirit, scholarly and able in character, by one who knows his subject and understands his audience. And it seeks to tell the great multitude who want and have a right to know just what Old Testament criticism is. It is a book to be grateful for. We have enjoyed every word of it and wish it the widest circulation. With a few such books in their hands it ought not to be very long before all who love and reverence the Old Testament may be able to understand each other, and once more work and toil together harmoniously for the precious truth revealed therein. Let everyone who desires to inform himself of what earnest, honest, reverent criticism of the Old Testament may be read this book. He will be the wiser and better man for it. (Scribner, pp. xi, 376. \$1.50 net.)

E. E. N.

On January 13, 1902, Dr. Friedrich Delitzsch, the noted Assyriologist, delivered a lecture in Berlin in the presence of the German emperor, to which he gave the striking title *Babel und Bibel*, and in which he set forth, in a sketchy, popular way, some of the results of Assyriological discovery, especially as illustrating or explaining the Old Testament, not hesitating to express the opinion that much that is in the Old Testament is simply old Babylonian paganism, even the name Yahweh being of Babylonian origin. Naturally, this lecture raised a storm in Germany, and numerous replies were immediately forthcoming from many of the most noted European scholars. A second lecture, also before the emperor, followed on January 12th of this year, in which Delitzsch not only reiterated his former expressions, but added statements even more extreme, practically claiming that in many respects the old Babylonian religion and ethics were superior to those of the Old Testament. These two lectures, with some additional matter, are now before us in English dress, under the title: *Babel and Bible. Two Lectures on the Significance of Assyriological Research for Religion: embodying also the most important Criticisms and the Author's replies*. We do not propose to contribute anything to the debate which is progressing merrily. We desire simply to caution any reader against supposing that all "the most important criticisms" are embodied in this small book. We have no hesitation in affirming that the progress of the debate has shown that Delitzsch was exceedingly rash and even incorrect in some of his most important statements. As far as the main substance of his contention is concerned many students of the Old Testament have long ago acknowledged the presence of a large foreign element in the forms of Israel's thinking, without thereby being blind to the priceless treasures contained in the Old Testament. Delitzsch seems, unfortunately, not to appreciate the *unique* element in the Old Testament. The bibliography of the discussion printed on pages 117-119 might easily be enlarged to include twice as many titles. The atmosphere is still too thick to see what the final result will be. (Open Court Publishing Co., p. iv, 167. 75 cts.)

E. E. N.

Many of the questions so frequently asked in Christian circles as to current Jewish practices have received a popular and at the same time competent answer in the little work by W. Rosenau, entitled *Jewish Ceremonial Institutions and Customs*. Modern Jewish practice in the synagogue, the services on the Sabbath and feast days, the religious customs in the home life, Jewish laws of marriage and divorce, all are set forth clearly and quite fully. The book is weakest on the critical and historical side, few explanations being given of the origin of the many divergencies in modern Jewish practice from the Old Testament standard. The illustrations are well executed and of real service to the reader. Appended is a catalogue of the Sonneborn collection of Jewish ceremonial objects in Johns Hopkins University. (The Friedenwald Co., Baltimore, pp. 187. \$1.50.)

E. E. N.

One of the Bible Class Primers, edited by Principal Salmond of Aberdeen, is one by Dr. John Robson on *Jeremiah the Prophet*. It is excellent, being everywhere clear, to the point, and free from all waste. It is a suc-

cinct disposition of the events of Jeremiah's life in due order, with continual marginal references to chapter and verse of the prophecy. Nothing better need be sought for by any honest seeker for an aid to this study. And this study is replete with high and lasting values. (Imported by Scribner, pp. 115. 20 cts. net.)

C. S. B.

Until within a very few years there was no trustworthy sketch of Arabic literature in a western language. Each student for himself had to pursue laborious researches in the catalogues, always more or less inaccurate and inadequate, of the great MS. collections. With these the beginner and the non-Arabist could, naturally, do nothing. Now, suddenly, all that is changed and popular introductions fairly jostle one another. The Muslim East, it is true, is becoming prominent and interesting to the masses; and with this demand has come a supply. But that supply would have been sadly deficient in detail and accuracy had it not been for the patient labors of Brockelmann, who, in his "*Geschichte der Arabischen Litteratur*" (1898-1902) has sifted, digested, and classified the data of the catalogues into a most curious but highly useful farrago, bibliographical, historical, biographical. Building on his work—no history in any true sense—other less industrious scholars of a lighter pen are beginning to send out their popular sketches. Among them an honorable place will be taken by Prof. Cl. Huart's *Littérature Arabe*, which appeared in 1902, published by Armand Colin, Paris, and has now assumed an English garb in Mr. Edmund Gosse's "Short Histories of the Literatures of the World." If it cannot claim the high rank reached by some other volumes in this series, it is undoubtedly a careful and suggestive piece of work and forms a very tolerable introduction for the beginner. Unfortunately the spell of Brockelmann has been over heavy upon M. Huart, and his book is too much a mass of isolated details to be read continuously with pleasure or even profit. The great movements of thought and the thread of their development are not brought out with sufficient clearness. Half of the authors here detailed could have been left unmentioned with advantage to every one. The picture would have been clarified, room would have been found for breadth of treatment, and the student of details could always have gone to Brockelmann. Of the English translation it is hard to say much, good or bad. It displays a fair knowledge of French, carelessness as to nicety in the turning of phrases and no special knowledge of the specific subject. Whoever can, will assuredly use the French original. (Appleton, pp. viii, 478. \$1.25.)

D. B. M.

Dr. Broadus' *Harmony of the Gospels* has become too well known since its appearance ten years ago as one of the best English harmonies to need any special commendation. Its use of the Revised Version and, more particularly, its departure from the rigid chronological division of the ministry of Jesus according to Passovers, were noteworthy improvements. Now, after the lamented author's death, a seventh edition is published, with a number of minor but valuable additions by Dr. Broadus' former colleague, Dr. A. T. Robertson. The additional matter is contained in several appendices and consists of Dr. Broadus' Analysis of the Gospels, of lists of Miracles and Parables, of Old Testament quotations, of important un-

canonical sayings, and of the principal Harmonies from Tatian down to date. The body of the Harmony remains as Dr. Broadus left it. (Armstrong, pp. xvii, 290. \$1.50.)

E. E. N.

There is the hopefulness and even exuberance of youth in the Rev. L. D. Osborn's *Recovery and Restatement of the Gospel*. These are not, however, objectionable qualities in the treatment of such a theme. Our author starts out to clear the ground in a way that suggests extreme radicalism. He exalts the modern spirit of inquiry, finds little to commend in the historic development of Christianity, and assures us that the day for the restatement of the Gospel has surely dawned. But Dr. Osborn's radicalism is more apparent than real. Some things which he seems to discard in the earlier portion of his work he recovers after a while and adopts as essential elements of the Gospel. The book is divided into two parts, the recovery of the Gospel, and the restatement of it. It is necessary, of course, for Dr. Osborn to tell us when and how the Gospel was lost. This occurred in the early centuries and was due to the ecclesiastical and theological transformations which then took place. The historical recovery began with the Reformation, but was soon eclipsed by the post-Reformation dogmatics. A new effort to recover the Gospel began with the appearance of the works of Strauss, Baur, and Vatke. Historical, critical research has restored to us the New Testament, and it is upon this that the restatement of the Gospel must be based. Our author's attitude toward the Gospel narratives is quite conservative, and he assumes "that the unadulterated Gospel of Jesus gives the final religious reality." Moreover, Jesus Christ is the God-man and His person is the central constituent of his Gospel. Dr. Osborn reiterates that religion and theology are not the same. And he seems at first to discard the latter, but we soon find him trying to build up a theology for both himself and his readers. He disclaims finality for his "restatement," and yet he is sure that the essential elements are there. Of this we are in the main likewise convinced, but would remark that they have never been absent from any of the great systems of theology. (University of Chicago Press, pp. 253. \$1.50.)

E. K. M.

We must confess to a certain disappointment in reading such a book as Dr. Flournoy's *New Light on the New Testament*, notwithstanding the commendatory introduction by Dr. B. B. Warfield. The purpose of the work is distinctly apologetic, to give an account of certain interesting discoveries which favorably affect the evidence as to the time when some of the New Testament books were written. These discoveries are, chiefly, the recovery of the Diatessaron of Tatian, as affecting the question of the circulation and use by Justin Martyr of the Four Gospels, c. 150 A. D., the Lewis Palimpsest of the Gospels in Syriac, and the recovery of two texts of the Apology of Aristides. Prefixed to the account of these "new lights" is a discussion of the positions taken by negative criticism a score or more years ago. Now it is undoubtedly true, as Dr. Flournoy says, that all of these discoveries (and he could have added many more) have been favorable to the conservative position. The Tübingen criticism and its immediate offshoots can never be repeated. But is it altogether fair to overlook the

fact that so far as the Gospels and much of the history of the Apostolic Church is concerned there is a "period of silence," amounting to anywhere from fifty to one hundred years, which it is the duty of criticism to seek to illumine to the best of its ability, and in regard to the reconstruction of which much liberty of opinion must be allowed? After 125-150 A. D., the student of early Church history may be said to have a tolerably clear field, but what of the events between the resurrection and c. 125 A. D.? How, after all, did the Gospels come to be written? How was that material collected and preserved before written down as we have it in the four? Here much variety of opinion may be in order and, where external evidence is wanting, internal evidence (i. e., criticism) must be resorted to. To all this Dr. Flournoy appears to be indifferent and he seems to imagine that now there is no more room for negative criticism. It is strange, then, that men like Schmiedel, Von Soden, H. J. Holtzmann, and many others, who know all the facts Dr. Flournoy has cited, nevertheless are just as far as ever from considering the Gospels strictly historical. We do not agree with their arguments, but we do not like to read a book that purports to tell the true state of affairs today and yet is entirely silent as to where the real point at issue lies. (The Westminster Press, pp. vi, 193. 75 cts.)

E. E. N.

A vindication of the apostolic authorship of the *Symbol of the Apostles* on the lines of Catholic tradition is Dr. Alexander MacDonald's description of his own work. And little more need be said concerning the book before us. Our author first seeks to prove that the Discipline of the Secret was instituted by Christ and maintained by the Apostles and their successors throughout the first three centuries, and he then maintains that this *Disciplina Arcani* included the Symbol of the Apostles, as well as "the words that make up what is now known as the "form" of the several Sacraments and the Eucharistic service." He jeers at Protestant scholars for failing to find sure evidence of the Discipline of the Secret in the New Testament and Apostolic Fathers. Having demonstrated his two theses, Dr. MacDonald easily establishes his final contention, that the Apostles coined the Symbol and commanded their successors not to commit it to writing, but to transmit it orally as a secret of the holy faith. (Christian Press Association, New York, pp. 377. \$1.50.)

E. K. M.

It is no unworthy addition to the valuable Kerr Lectures that we get in *The Sacraments in the New Testament*, by Rev. John C. Lambert. As a study in New Testament theology it is a model of candid exegesis, sound judgment, and cautious reserve. Mr. Lambert concludes that Christian Baptism is to be carefully distinguished from that instituted by John the Baptist and practiced by his successors; "that it was the rite of initiation into the community of Christ's disciples; that it was regarded as the figure of the cleansing of the soul and as a means of a subjective assurance of the forgiving grace of God in Christ." Its authority is due to its appointment by Jesus Himself. But there is no support for "the idea that in baptism itself there adheres some mysterious and magical efficacy." Neither the Apostles nor the primitive Church regarded it as "the primary moment of salvation," or as "an essential channel for the conveyance of the divine

grace." Mr. Lambert has mastered the literature on this subject, so much discussed of late in England, and has made an extremely able presentation, avoiding the extravagances of both the high-church and Baptist views. The same ability is displayed in the discussion of the Lord's Supper. In view of the recent severe criticism by German scholars of the New Testament passages dealing with the Lord's Supper, Mr. Lambert's lectures are very timely and satisfying. We do not know where to point one to a more satisfactory statement of the New Testament position and estimate of the value of its evidence. Especially to be commended is the able discussion of Paul's views of the Supper. We do not wish to praise any book extravagantly, but we must say that here is a work of especial merit. If every young minister should read this book his ideas on the sacraments would be certainly clarified, and his convictions probably deepened. (Scribner, pp. xx, 430. \$3.50 net.)

E. E. N.

The *Teachings of the Lord Jesus*, by Prof. W. S. Bean, is designed apparently for Sunday-school work. It gathers together in seven chapters just about such words of Christ and comments by the author as would easiest occur to the mind, when in a free, earnest, quiet mood. It may suggest to pastors how they could lay out a course of lessons themselves. But in itself there is evident little of force or excuse for being. (Presbyterian Board of Pub., pp. 105. 40 cts.)

C. S. B.

In *The Theology of Christ's Teaching* we have the class lectures of Dr. J. M. King, Principal of Manitoba College, Winnipeg. The work rests obviously on a good basis of careful exposition. The author has made earnest study of the Gospels; and he has given here an honest résumé of his own studied conclusions. In so far the volume is very welcome, both for its contents and its illustration of a good example. The material is not marked by compactness. The author took ample room and time to say his say. It is not specially original, in the main. Its excellence is that it is so largely truly Biblical. The rubrics, however, are mainly the familiar terms, and the views are quite closely the views of the Reformed symbols. Some parts betray that the writer has not gone deeply and freely into the Gospel material. His views in such portions but poorly evince such long fellowship with Christ's very being and burden as effect a vital regeneration of one's thinking. Such are the studies upon Forgiveness, Justification, Life, Humility, and Prayer. In none of these deep themes are the real depths of the Lord's thought fathomed or suggested. And this is to say that the book is a waymark, soon to be passed and left. To write upon Christ's teaching entails a mighty cost of work. It means a type of scholarship that is none too common. The Man of Nazareth is still beyond the reach of most. There is need of far deeper intimacy, insight, docility, and decision. Various views have some measure of some of these primary traits. But someone must have a full measure of them all, or the teachings of Jesus will still be covered with a veil. Suggestion of better things appear in the treatment of Miracles and Faith. Dr. Orr of Glasgow writes an introduction. (Revell, pp. xxiv, 484. \$2.50.)

C. S. B.

Another *Reply to Harnack* is at hand, and it comes, this time, from the pen of Professor Cremer of Greifswald, having been translated from the

German by the late Dr. Bernhard Pick. It consists of lectures delivered in the summer of 1901 before the students of all the faculties in the University. The "Reply" does not follow closely the course of Professor Harnack's argument, but is rather an exposition of our author's conception of the person, work, and message of Jesus Christ, and the relation of these to the Christian faith. "We battle," says Dr. Cremer, "for the person and importance of Jesus Christ Himself. It is the battle of one religion with another religion." The one regards Christ as a natural phenomenon of history, appearing in the normal course of things, only that he surpasses all other men in power and has put his gifts and knowledge of God into such relations with motives and objects that he alone solves the mysteries of our life and makes known a blessed goal. The other regards Christ as an entirely unique appearance in history, as a man, indeed, like ourselves, and completely identified with our race, but as also the Son of God, who for our sakes *became* man, that by His life and teaching, His death and resurrection, He might redeem us from sin, and make us joint heirs with Himself in the kingdom of His Father. Having thus clearly defined the point at issue our author passes to an exposition of the apostolic message as embodied in the epistles of St. Paul and other New Testament documents. He then reverts to an examination of the Synoptic and Johannean accounts of the life and teaching of Christ, declaring that they are not seriously discrepant, nor out of harmony with the apostolic message. Two chapters are now given to critical questions, and one to faith and history. Dr. Cremer then takes up the problem of the person of Christ, and goes on to sketch the appearance and reception of Jesus in Israel, His miracle-ministry, work, suffering and death, resurrection and ascension. In all this our author is endeavoring to prove that Christ is made known to us in the New Testament, not as the subject, but the object of our religion. "Christianity is not the religion which Jesus Himself has taught, believed, practiced; but is the religion which consists of a personal relation of the believer to Jesus, communion with Jesus, and as with Him so also communion with the Father. Not a Christianity of Christ, but a Christhood of Christ is what the New Testament gives us" (p. 252). In the final chapter of the work Dr. Cremer summarizes the discussion by giving his judgment as to what is the essence of Christianity. The whole book is a reiteration of evangelical orthodoxy; it contains nothing new, and yet it makes clear the wide departure of the Ritschlian school from historical Christianity. (Funk & Wagnalls, p. 268. \$1.00 net.)

E. K. M.

Professor Orr of Glasgow has gathered up in a recent volume — *Ritschlianism; Expository and Critical Essays* — the contributions which he has made during the past ten years to "The Thinker," "Expository Times," "British Weekly," "Presbyterian and Reformed Review," and "Princeton Review." These essays form a connected discussion on Ritschlianism, and are well worth preserving in the more permanent and accessible form of a book. With few exceptions, the essays are all well known, and the standpoint of the critic is likewise perfectly well established. Such critiques on the prevailing theology of the times are well worth keeping before the public mind. The permanent in Ritschlianism will finally be discovered,

and the transient will fall away. Dr. Orr has done good service in these essays in pointing out certain defects in the dominant theological movement of Germany, defects which have not been perceived by many English and American adherents of the school. We welcome this volume, and are confident that it will have a permanent place in the criticism of Ritschlianism. (Armstrong, pp. 283. \$1.75.)

E. K. M.

One of the most interesting discoveries of recent years was that by Ludwig Borchardt on February 1, 1902, at Abusier, Egypt, of an ancient papyrus roll containing the larger portion of the famous, but hitherto lost, ode of the Greek poet Timotheus, entitled *The Persians*. The roll had been deposited in the mummy case of one who seems to have been a Greek soldier, possibly before Alexander's day. The roll is thus one of the oldest extant and can lay claim to the honor of being the most ancient Greek book known. In several respects this little papyrus roll of about 7×43 inches contributes most important information. Of the poet Timotheus (447-357 B. C.) and his contribution to the development of the form of lyric poetry called the *Nomos*, of which this is the only extant specimen of any length, we now know sufficient to make a new chapter in the history of poetry. As a specimen of early preuncial script this papyrus is invaluable. The fragment is edited with full annotations, a restored text, two columns in photographic facsimile, and a learned discussion of the literary and historical questions involved, by Professor U. von Wilamowitz-Möllendorf, under the title *Timotheus, die Perser*. (Leipzig, Hinrichs, m. 3.50, with a companion, *Licht ausdnecke*, full size, m. 12. *Licht ausdnecke* separate, mk. 9.)

E. E. N.

W. H. Hutton, the Bampton Lecturer for 1903, took for his subject *The Influence of Christianity upon National Character illustrated by the Lives and Legends of the English Saints*. This is a careful study of the men who made England a Christian nation and who have been, since the conversion of the nation, the ideals of the people. After an introduction showing the influence of the national saints in Spain, France, Germany, and Italy, a study is made of the influence of the men who shaped the early Christian life of the English people. Then, in a striking chapter, it is shown how "English Christianity grew up under the shadow of the throne." An estimate is given of the influence of Oswald, Edmund, and, greatest of them all, of Alfred, in placing before the nation a high ideal of Christian kingship. The work of Aiden and Cuthbert in their difficult missionary journeys is set forth in such a way that the reader is reminded of the glowing words in which Green, in his "History of the English People," treats the same subject. Not that there is any imitation, but both men alike have a clear vision of the greatness of the men and of their work, and tell the story with historical accuracy and glowing enthusiasm. It does not claim to be a contribution to our knowledge of the men who made England a Christian nation, but it brings out the importance of their work in a way that is inspiring as well as interesting. (Dutton, pp. 385. \$4.00 net.)

C. M. G.

Those who are acquainted with Mr. Charles A. Dinsmore's "Teachings of Dante" will welcome his second volume, entitled *Aids to the Study of*

Dante. This book provides a considerable amount of collateral reading which is of great value, and, indeed, indispensable for a proper understanding of the great poet. The collection contains some of the earlier lives of Dante, notably Boccaccio's narrative, and what concerns the poet still more intimately, in the matter of original documents, the letter to Can Grande, which is the longest and most interesting of Dante's letters. These older productions do much toward supplying the color and atmosphere of the age in which Dante lived. There are also a variety of papers included for purposes of information, bearing on the political, literary, and religious conditions of the time, and on other matters of similar import. Selections from the best interpretations of Dante are also provided. The authorities are all of the first order, and include Scartazzini, Comparetti, Gaspary, Dean Church, Lowell, and Professor Norton. Mr. Dinsmore contributes two papers of some length on "Lyrical Poetry before the Time of Dante," and a study of "The Paradiso." Several tables and diagrams accompany the text, and no less interesting are the portraits of Dante, the frontispiece being a copy of the one pronounced by a commission of the Italian government to be the most authentic likeness of the poet extant. The book will be particularly appreciated by those to whom large Dante collections are inaccessible. (Houghton, Mifflin, pp. xiv, 435. \$1.50 net.)

S. T. L.

The Rise and Fall of the Anabaptists is the third of the series of volumes in which E. Belfort Bax deals with the social life of Germany during the Reformation. This side of Reformation history has not received sufficient attention by English writers, so that this series will be a welcome addition to the literature of the subject. Without such a work it is impossible to understand the religious side of the Anabaptist movement. Bax writes as a socialist with strong sympathies for the Anabaptists and the others who were groping blindly toward the realization of a better social and religious ideal. The author does not attempt to cover up or justify the revolting excesses of some of the fanatics. A careful study is made of the relation between these movements and the later Baptist and Quaker sects. The book brings out clearly what the fate of the Reformation would have been if the movement from bondage to freedom had been in the hands of some weaker man than Martin Luther. (Macmillan, pp. 407. \$2.00.) C. M. G.

The writings of Robert Louis Stevenson are of no small value to teachers and preachers of theology. It is well, now and then, to take one's formulated beliefs out into the open. The region where Stevenson moved is a region of skies and seas and lands, and to gaze with him on "the beauty and the terror of the world" is to expose oneself to stirring and beneficent influences. Mr. Kelman, in his *Faith of Robert Louis Stevenson*, offers an interpretation of that much beloved author, which has the distinction of being worthy of its theme. To be sure, Stevenson would protest against the rather solemn extraction of philosophy and religion out of his lighter rhymes and playful correspondence (he was not one to take himself too seriously), but for all that this book is the most successful handling of the obvious yet strangely elusive secret of his victorious life that has thus far appeared. Stevenson dealt directly with life itself; hence his inter-

preters have something more to do than present a tabulated statement of his religious faith. They must penetrate to the source that produced that faith. "To believe in immortality is one thing, but it is first needful to believe in life," says Stevenson, in his "Memories and Portraits," and Mr. Kelman quotes this passage and many others to direct purpose, in setting forth the man's power of dealing at first hand and at close hand with the immediate issue of asserting himself as a living soul. It is shown in these pages that the keynote of Stevenson's career lay in a fearless obedience to his divinely implanted instincts, under "a high and solemn sense of the great Taskmaster's eye." The chapters on the gift of vision and the instinct of travel show how inevitably must religious faith follow the exercise of these intuitive faculties, as Stevenson exercised them with his tenacious insistence. Then comes in logical sequence a consideration of Stevenson's wonderful sympathy and appreciation, and his conception of ideal character in terms of manliness and health. On page 252 the writer refers to Professor James' new theory of the emotions. If it is true, as the eminent psychologist claims, that bodily action precedes emotion, instead of following it, then Stevenson presents to our age one of the profoundest and most needful truths concerning human conduct in these mortal scenes. It "means that a darkened life may often be recalled to a sense of the brightness of the world by a determined effort . . . and our world will eventually respond to our determined policy of taking it as if it were brighter than for the time it appears. . . . This is another phase of that victory of faith which overcomes the world." The point of particular interest in the closing chapter is the thoroughly sane treatment of the question of Stevenson's influence as the unrivaled favorite among the writers of our time. The danger accompanying a teaching that bids the world be gay is, of course, the danger of laxity, but with Stevenson as a guide there are many safeguards. He was keen to the "terror" as well as to the "beauty" of the world. He was awake to the repulsiveness and horror of sin, and, while he reveled in the gifts of God, the sombre consciousness of the great tragedy of human iniquity is almost never absent. Much of Stevenson's own spirit of joyful work and unflinching conscientiousness has entered into the making of this book. The writer speaks with well-earned and well-exercised authority throughout. (Revell, pp. 302. \$1.50 net.)

S. T. L.

A warm, appreciative, though, possibly, somewhat too effusive, biographical sketch of *Dr. Francis E. Clark* is that by W. Knight Chaplin of the British Christian Endeavor Union. Dr. Clark's many friends will begrudge him none of the words of praise accorded him here, and those who desire to know something of the career and character of the founder of the world-endeavor movement now know where to get the information. (United Society of Christian Endeavor, pp. 115. 50 cts.)

E. E. N.

We would call attention to three books which present three very different phases of religious life in multiplex India. The first is *Buddhist India*, by Dr. Rhys Davids. The name of its distinguished author is sufficient warrant for the thoroughness and value of the work. By thoroughness we do not mean completeness, for the author himself feels that he has

only begun a work which others should carry on. He makes the sturdy effort to feel through what he believes the fog of Brahmin misconception and misrepresentation to the real state of things during the first centuries after the planting of Buddhism. This study brings him into sharp conflict with many views of Indian religious history that are generally thought to be firmly established, and his polemic is frank and vigorous, and it may be added, refreshing. The work is of immense interest, is fully illustrated by half-tone reproductions and a map. It doubtless marks the beginning of what it is to be hoped may be a new line of investigation into the materials for the history of India. (Putnam, pp. xvi, 332. \$1.35 net.)

The second book is a new edition of Rev. Wilbur B. Stover's book, *India a Problem*. This is not the work of a historical investigator into India's past, but of a missionary to India's present. It purposes by means of a description of conditions in the country, and of various missionary agencies at work, and by the appeal to the eye of a multitude of cuts, to make very vivid the need of India and the present efforts to meet it. In this the book is admirably successful. (Brethren Pub. House, pp. 344. \$1.25.)

The third consists of memorials of the life of Mrs. Jennie Fuller, collected by Helen S. Dyer, and bears the title *A Life for God in India*. Mrs. Fuller was a Christian mystic, a missionary of the Christian Alliance, a woman of prayer and power, who wrought in her own way mightily for India both on the field and at home. (Revell, pp. 190. \$1.00 net.)

The Immortality of Animals, and the Relation of Man as Guardian, from a Biblical and Philosophical Hypothesis. Such is the title of a book of which its author, E. D. Buckner, M.D., says in the preface: "So far as I have been able to ascertain, in this country and in Europe, this is the only work ever published which treats of the immortality of animals from a Biblical and philosophical hypothesis, or from the standpoint of revealed and natural theology." We believe Dr. Buckner is right. It is extremely unlikely that there exists another work in which crudity and kindness, grotesque logic and just humaneness, antiquated religious premises and modern scientific conclusions are so strangely blended. Animals often suffer cruelly at the hands of man and it is fortunate that they have their ardent champions. Dr. Buckner is certainly a lover of animals. (Jacobs & Co., pp. 291. \$1.25.)

A. L. G.

Dr. Levi Gilbert has admirably summarized his book, entitled *Side-lights on Immortality*, when he says: "This present writing presents, in the main, the side-lights of immortality, arguments and suggestions which support the great demonstration made by Christ's resurrection, and show that in the postulate of another and higher life after death, the loftiest reason responds to the deepest faith." The book is not a closely reasoned argument, but presents, in a way that will be generally helpful, the considerations that bring assurance and strength to the faith in the life to come. It is noteworthy what a large place the appeal to the poets — those dogmatic seers of great verities — has in the volume. On no theme is such an appeal more fitting. (Revell, pp. 233. \$1.00.)

A. L. G.

All who knew him seem to have felt the rare charm of personality that exhaled from the character of the eminent scientist and exponent of evo-

lution who from its beginning had brought honor to the University of California. One does not wonder at it as he reads the *Autobiography of Joseph LeConte*, edited by William Dallam Armes. There is a freshness, a sweetness, a vigor about the whole work that is singularly interesting and peculiarly personal. A man of science by heredity, free from financial hindrances, he moved on in his appointed way from the plantation in Georgia, where he was born, to the Pacific slope, where he passed away. Throughout there is reflected the character of a pure, simple-minded, courageous, modest gentleman. And it is all interesting, whether it tells of the family life of the lad left motherless at the age of three, or describes the dangers during Sherman's march to the sea, or sketches the travels through the rough Northwest, or catalogues his scientific achievements. It is all interesting and all wholesome. It is good to have such a record of such a life. (Appleton, pp. xvii, 337. \$1.25 net.)

A. L. G.

It is always a satisfaction to take up a book with a good table of contents, and when it also has a satisfactory index the reader feels doubly blessed. He can not only read, but can know beforehand what he is going to read about, and can find again what he has once read. These are the first excellences with which Professor Royce's *Outlines of Psychology* impresses one. As one gets into the body of the work he is struck by the absence of that atmosphere of a supercilious pedantry that too often environs the productions of the ardent disciples of "the new psychology." It is a relief not to be summoned to worship at the shrine of some Baal of an electric clock, or to bow before some Dagon of a dissected brain. This does not mean that the air is that of the old psychology. It is as far as possible from that. Even the old terminology is abandoned. But one observes that the new terms are not simply new labels on old bottles, but a significant appellation for a different psychological elixir. The subtitle of the book characterises it as "an elementary treatise with some practical applications." It is elementary in the sense of being readily apprehensible and not trying to cover an impossible territory. Still its analysis and its justification of the positions taken are profound and original, and its practical applications seem really to apply. It is altogether readable for the pleasure of reading it, and it is delightfully stimulating in the residuum it leaves. It belongs to the Teachers' Professional Library Series, edited by President Butler of Columbia University. (Macmillan, pp. xxviii, 392. \$1.25 net.)

A. L. G.

Mr. Arthur Stone Dewing, in his *Introduction to Modern Philosophy*, has written a really serviceable book. It is precisely what its title suggests — a book to begin with. It is not, as "introductions" frequently are, a discussion of fundamental problems which can be understood only at the close of a considerable course of study. It would serve well, not simply as introductory to the study of modern philosophy, but as a beginner's book in philosophy. Any intelligent study of philosophy needs an historic background. But most histories of philosophy are either too full or too aridly meagre. Moreover, the majority of readers will take up the study of ancient philosophy with slight interest unless already possessed of a fair knowledge of modern tendencies of thought. The author begins his

work by devoting about thirty pages to a very clear and succinct statement of the meaning, scope, and problems of philosophy, and then after a few words respecting Greek, Hindoo, and mediæval philosophy begins his presentation of modern philosophy with Nicholas von Cues and ends it with Schopenhauer. He then devotes the last chapter to recent tendencies in philosophy, occupied in part with the presentation of the views of particular men, and in part with the evaluation of certain "significant tendencies" of thought. The aim throughout has been to be clear and untechnical in style, so far as is compatible with reasonable regard for precision. The chief views of the philosophers treated are in the main clearly presented, and their place in the general evolution of philosophy well indicated. Supplemented by lectures it would serve well as a text-book; and it would do admirably, when accompanied by well directed readings in authors referred to, for a home study club in philosophy. (Lippincott, pp. 346. \$2.00.)

A. L. G.

Another volume appears from Dr. Weidner, this also "based on Luthardt," entitled *Theology; or, the Doctrine of God*. Like his other publications, this is a volume of "outline notes, in a condensed form, presenting a full discussion, in all their bearings, of all the subjects treated." The statements are extremely brief, subdivided and analyzed and classified to the last degree, with well-packed paragraphs of bibliography tucked in everywhere. It can easily be helpful to a student seeking, as an entrance into the study, to find what separate discussions are involved, and what has ever been thought. (Revell, N. Y., pp. 143. 75 cts.)

C. S. B.

Here is a significant book, *God and the Individual*, by T. B. Strong, D.D., dean of Christ Church, Oxford, author of the Bampton Lectures of 1895, "Christian Ethics." The present volume is built from four short addresses occasioned by the Fulham Conference of 1902, on Confession and Absolution. It seeks to throw light upon the fundamental need of companionship and ritual in a full and healthy religious life. Its emphasis is upon the unity of believers in life and worship. It deplores the havoc of exclusive respect for individualism in religion. Its contention is that material vehicles not merely symbolize but convey spiritual effects. It seeks to ground the debate upon abiding principles. The little volume includes very interesting, straightforward, and appreciative handling of both sides of the debate. It looks into the O. T. point of view, the Gospel view, Paul's view, current Greek psychology, the bearings upon psychology of the Christological and Trinitarian debates, the philosophy and politics of the middle ages, and Luther's influence. It is a volume to be grateful for. It teaches, it steadies, it broadens, it suggests. The preface contains, naturally, a telling criticism of "James' Varieties of Religious Experience." (Longmans, pp. xxiii, 112. 90 cts. net.)

C. S. B.

In a volume entitled *Divinity and Man*, a certain W. K. Roberts announces that "Deity is an all-pervading, coextensive presence that is interblended with, and inclusive of, the illimitable universe"; that "suns and planets and all finite beings are vehicles through and by which the different phases of Deity disclose and serve their purposes"; that the interstellar spaces compose a central realm where a great interstellar heart operates

as the fountain source of creation; that a stratum of etherealized elements, environing the material world, affords a temporary abiding place for disembodied souls; that hosts of ego-entities are projected from the regions of stellar space into the atmosphere of earth; that after a due career upon earth the soul returns by gradations of experience through the various stellar spaces to the ultimate heaven; and adds thereto most wholesome counsel touching becoming behavior, while on earth. To this is appended an allegory showing how certain visitors from the celestial sphere came to earthly realms and rehearsed the evolution of earthly being through all its ages, including the study of modern social problems. This allegory then passes to astral realms, where representatives of the great world religions join in argument. To this is added a series of homilies from the star spirits. All of which is a tedious jumble of such incongruities as have knocked their heads together within the cranium of the author in Hankow, China. (Putnam, revised edition, pp. 330. \$1.75.) C. S. B.

In these days of social unrest any light on the social or economic teachings of Jesus is welcome. One share of this large topic is discussed in *The Teaching of Jesus concerning Wealth*, by Gerald D. Heuver. As Jesus was not a social agitator or a new economist, and as all His teachings concerning wealth were merely incidental, it might seem a difficult matter to write a book on such a theme. But Mr. Heuver has accomplished this, and his book shows that the subject is an important one and that Jesus' ideas concerning wealth were positive and significant. After a review of the social conditions in Palestine in Jesus' day, which were in sad need of improvement, the author sums up Jesus' teachings under four heads: the economic teachings of His life; His positive teaching concerning possession of property; concerning the worship of Mammon; and as to the accumulation and use of riches. The conclusion reached is that Jesus was progressively conservative, much interested in the economic condition of people, desiring to see them improved, and planning to bring this about in the future by purely moral agencies and, in particular, through His church. Therefore, on the church Jesus lays the responsibility for the improvement of economic conditions. The book shows little originality and, in places, might well be revised after more thorough study of the elements of the problem. It altogether fails to suggest any effective method of adjusting modern economic conditions, so complex and intricate, to the teachings of Jesus. Still we may say that Mr. Heuver has made a real, though somewhat crude, contribution to the literature in English on this important theme and his book is worth reading. Unfortunately, there are many evidences of careless proofreading. (Revell, pp. 208. \$1.00 net.)

E. E. N.

Mr. Jacob Riis has a gospel for our times which he is preaching with all the force of his splendid personality, backed by an experience of all he says, which, together, carry conviction wherever he goes and wherever his books are read. His special field of social investigation is the tenement house. Nearly all his books draw their material from this field, and from pictures of social life coincident. He has always been speaking of the relation of home life to this problem, but hitherto he has spoken of it

incidentally among other data of attack upon this source of social evil. The book before us repeats much that he has said elsewhere, but its distinctive value and freshness lies in the fact that he has picked out this one feature for special emphasis: *The Peril and Preservation of the Home*. He arrays previous facts and new material in an impassioned plea for the home, as endangered by modern housing in great cities. While his chief interest is to rouse the public conscience to the awful suffering and incident destruction of the home in the congested portion of New York, yet he carries his argument further and takes into consideration other perils of our home life. The book is not an elaborate treatise upon the home, as the title at first leads us to suppose. His point of view is persistently that of the tenement, and yet he says things of the utmost moment incidentally, and often with the greater force, regarding our American home life in general. The book tells again the story of the battle with the slums, but it tells it with the home in mind. None of his works show the passion of his great heart as this one does. Other books state facts with telling force, but this book takes facts and uses them with eloquent force, inspired by what he considers the central indictment against much city life: the peril of the home. But the book discloses far more than the cry of an arraigner of society. The book is full of an optimistic spirit. He shows the past, he points out the victories of the present, and he shows what the reawakened conscience of the church and the community is bound to do, under the inspiration of Christ. The book is made up of lectures he gave before the Episcopal Divinity School at Philadelphia. Those who have heard Mr. Riis speak realize the difference between his spoken and written style. His books are even better than his presence, for we feel the throb of his personality and yet appreciate the charm of his English, as we do not in his spoken word. His English style would be remarkable even in one born to the mother tongue. In our view this is the best and the most distinctive of his books. (George W. Jacobs & Co., pp. 190. \$1.00.)

A. R. M.

The Laborer and the Capitalist, by Freeman Otis Willey, is a presentation of the industrial problem from the standpoint of the capitalist. It is a book to be read by those who are liable to be influenced by the incendiary speeches of labor agitators. It shows that a man may be rich and honest. It brings out the savings to society through combination of capital and how, by becoming stockholders, the laborers may become their own employers. The style is simple and straightforward, and the arguments are easily followed. While in the main the book is a good one and will serve a useful purpose, it has serious defects. It is not an impartial study of the problem, but rather a plea for the rich. To make his case as strong as possible, several facts are ignored or slighted. For example, no distinction is made between market price and monopoly price. In his discussion of the increase in land values the statements about the unearned increment do not bring out the whole truth. In the study of corporations the supposition is that they are honestly managed and that stock watering is very rare. Occasionally his illustrations are not well calculated to establish the point he wishes to make. He says, in speaking of the Standard Oil Company: "A great many more people of small means are interested in it now than

could be possible if it were in the hands of private firms, because there are now four thousand stockholders, hence the profits are more widely distributed than if we paid to private firms." He has apparently never heard of Mr. Rockefeller. In another place he speaks of the man who, by the labor of a thousand employees, appropriates mineral wealth to his own use, as one who "earns" a million dollars. It is a book which may be read with profit, but should be read with caution. (The National Economic League, pp. 311. \$1.00.)

C. M. G.

Eight sermons, preached by Dr. Warfield in the chapel of Princeton Theological Seminary, have been published in a volume called *The Power of God unto Salvation*. They embody the earnest message of a thoughtful, believing man. They are clearly the professor's contribution to the discussion of great problems, which, in one form or another, are being pondered soberly by many men. They set Christ on high as light and help; they do special honor to the Holy Spirit; they are keyed first and last to man's sore need; they set Paul in high honor; and they show pointedly the disparity of a false religion and the true. Specially skillful and powerful are the sermons on James 4⁵ and Acts 17²³. (Presbyterian Board of Pub., pp. 254. 75 cts.)

C. S. B.

Professor M. S. Terry aspires, in *The Mediation of Jesus Christ*, to exhibit the doctrine of the Atonement in close keeping with Biblical ideas and forms of statement. The volume presents in separate chapters the teachings of the Levitical ritual, the Prophets and Psalms, the Synoptics, the Fourth Gospel, the Johannine Epistles, Peter, Paul, and Hebrews, adding a chapter on the work of the Holy Spirit, following throughout in a familiar way the familiar round of passages and discussions. (Eaton & Mains, pp. 208. 75 cts.)

C. S. B.

In *Studies for Personal Workers* Mr. Howard Agnew Johnston has put forth a small manual, including studies on twenty subjects, designed for a course of twenty weeks, one sub-topic for each day of the week. The studies are very brief, covering each only one page. The design of these studies is to furnish suggestions on various aspects of a subject every day, to be considered in the class once a week.

The plan is excellent, but the data are necessarily so meagre that much would depend upon the class leader and the discussion in the weekly meeting. But the table of contents is suggestive of much helpful work, and any book of this sort is very much needed, not only by Y. M. C. A.'s, for whom the work is prepared, but for personal workers in the church. It is a surprise to anyone looking for such books to discover how few there are. We welcome this book, therefore, and commend its spirit and method. Among some of the topics covered are Men's Personal Needs, Equipment for Personal Work, Hesitation to Attempt Work, The True Spirit of the Christian Worker, Christ Winning Individuals, The Apostles Winning Individuals, Ways of Personal Work, The People We Meet, Using the Bible with Men, Intellectual Questions, Notable Personal Workers.

It would have been a great help if a bibliography of such books could have been published in this volume, both for the guidance of the members of such classes and for the general public. Some books of this nature,

published by the Y. M. C. A. Committee, are appended as advertisement, but the list should be enlarged for the best good of this manual itself. (International Committee Y. M. C. A., pp. 161. 40 cts.) A. R. M.

To those who have use for collections of stories as helps in the proclamation of the Gospel message, we presume that *Soul-winning Stories*, by Louis Albert Banks, will prove a welcome book. A redeeming feature of this collection is that the stories it contains are all taken from Dr. Banks's own experience, not from his scrap-book. As Dr. Banks is a good storyteller and a successful pastor, we are sure that this little book may be of good service. (Am. Tract Society, pp. 223. \$1.00.) E. E. N.

We may well be grateful that Bishop Hall (of Vermont) was moved to deliver as the Paddock Lectures for 1903 at the General Theological Seminary in New York city the series now published under the title *The Use of Holy Scripture in the Public Worship of the Church*. They pertain particularly to the use of the Bible as prescribed in the Episcopal Church, and so might be supposed to have but slight value to those outside that church; but they also include discussions of many questions that are important to all ministers in practical service. The lectures consider, first, the fact that the liturgical use of Scriptures was brought over into Christianity from the Jewish Church, and so includes both Testaments, as complementary parts of one great Scriptural system; second, the use of Scripture in the communion service, regarded, of course, as the crowning liturgical function for Christians; third, the gradual development of the daily service, as exemplified by the Roman Breviary and the English Morning and Evening Prayer, with their attempt to utilize almost the whole Bible; fourth, the use of the Psalter in canticles and responsive readings; fifth, the use of the Old Testament—treated specially because of the uneasiness about it that has arisen in minds not versed in critical methods; and sixth, various hints as to practical points. A series of seven appendices, giving lists of lessons, etc., and two indexes, one of authors and subjects, the other of Scripture passages cited, complete the volume. The foot-notes supply some references to the literature of the subject.

It is impossible as well as needless here to present any summary of Dr. Hall's views. The book is a work of research and thoughtfulness. It masses together much useful information under a plan that has breadth and freshness. Its spirit is deeply reverent and its intuition earnest. Though designed as a commentary upon a prescribed system of usages and fully loyal to that as a whole, it does not hesitate to make reasonable criticisms and proper amendments. The problem that seems to be uppermost in the author's mind is how to harmonize the traditional attitude toward the Bible with some of the newer critical results. To this he returns again and again, sometimes with and sometimes without sympathy with views now widely accepted. The purpose in all such references is that of a solicitous pastoral guide, rather than of an independent scholar.

If one comes to the book seeking a profound handling of the broader liturgical problems connected with the use of Scripture, he will be disappointed. The book is practical, not scientific, in aim. For ourselves, we think that it would have been more intensely practical—certainly more

widely so — if back of it had been evident a deeper analysis of the philosophical and the historical questions that all liturgical use of the Bible must call into view. (Longmans, pp. xii, 203. \$1.40 net.) W. S. P.

If one wishes a brief, simple, and well-mannered effort to fix worship upon a basis of ritual, he may have a fair illustration in *Sacrificial Worship*, by the late Wm. J. Gold, S.T.D., of the Western Theological Seminary. It consists of three lectures, showing the elements of worship in all Biblical sacrifice, viz.: self-surrender, thanksgiving, and expiation; showing that all is embodied in the sacrament of the Eucharist; and that this sacrament, with its essential physical aspects, is, as such, essential to man in his bodily state. Thus a visible ritual is needful. To clinch the argument, appeal is taken to the outer symbolisms of the Apocalypse. The work is written in fine temper, and its positions are finely studied and unified. (Longmans, pp. xiv, 112. \$1.00.) C. S. B.

It is a notable addition to the resources of liturgical study that we now have a translation, admirably done, of Mgr. Duchesne's well-known treatise, "Les origines du culte chrétien," which first appeared in 1889. This English version has been made from the third French edition (1902), and therefore represents the maturest views of the learned author. The title chosen is *Christian Worship: its Origin and Evolution*.

This title is a misnomer — as, indeed, the author himself is aware — and requires the definition of the sub-title "A Study of the Latin Liturgy up to the Time of Charlemagne." We note, then, that the book concerns, not the whole vast question of Christian worship, but only that phase of it ultimately concentered into the usages of the mediæval Roman Church, and only that section of the development that lay between the fourth and the ninth centuries. Furthermore, as but a slight reading shows, it is designedly only a conspectus of the outward facts or phenomena of the subject, not a thoroughgoing attempt to interpret the facts in the light of any broad liturgical philosophy. Hence the book has a much narrower range than its title might suggest. But within its chosen limits of time and method it is extremely fine. It is packed full of information, arranged with scholarly system, constantly checked up by original investigation, and presented with great lucidity and charm of style. It easily takes rank among the best books of its class now available in English.

The successive chapters have the following topics: I. Ecclesiastical Areas, from the parish and diocese up to the province, the patriarchate, and the national church — the whole great subject of the graded organization that grew out of the Roman idea of imperialism. II. The Mass in the East — being a succinct account of the eastern developments that are so necessary to explain those of Rome and the West. III-VII. The Two Liturgical Uses of the Latin West — that is, the Roman and the Gallican, with their characteristic formularies, books, and traditional praxis. VIII. The Christian Festivals — a résumé of the steps in the gradual adoption of a regular calendar or ecclesiastical year. IX-XVI. Particular Ceremonies, like baptism, ordination, dedication of churches, the nuptial blessing, the daily offices, etc., with one chapter on vestments. Six appendices follow, giving certain original texts that are especially useful for the author's argument. There is also an admirable index.

The attitude of the author is determined largely by his prepossessions as a Roman Catholic student. This, however, can hardly be said to give an obtrusive aspect of bias to his discussion. He speaks freely as a sincere and open-minded observer of facts, often with a frank acknowledgment of abuses and errors that were not without ecclesiastical sanction in their day, and the book, as a whole, is far enough from being a special or partisan plea. Again and again the reader must be impressed by the evident desire for precision of statement and fairness of judgment.

Yet prepossessions cannot be avoided. Perhaps here is to be found the reason for the astonishing assertion (p. 46, etc.) that the Christian cultus owed to Judaism only what it borrowed and adapted from the Synagogue—the worship of the Temple, we are told, “did not in any way influence the Christian Liturgy.” We do not see how this position can be maintained, nor even why it should have been assumed at all, unless, perchance, our author has been touched by the force of some Protestant objections to the sacrificial and sacerdotal features of the Mass. A similar explanation seems to underlie the evident anxiety (p. 86, etc.) not to admit too great originality or validity to the Gallican group of liturgies as against the rival Roman use. Our author recognizes an animus against the supremacy of the Roman type in the attempts, especially by English scholars, to magnify these other types, and admits that he is forced to defend what they attack. In consequence, he seems in this central portion of his treatise to lay aside somewhat the scientific attitude of arbiter of contending opinions and to pose as the advocate or apologete of the system in which he happened to be born and reared.

These are but samples of points that might be cited that seem to betray the working of inevitable prepossessions. We may be grateful, however, that such points are neither as many nor as aggressively pressed as might have been expected. (E. & J. B. Young, pp. xvi, 558. \$3.00 net.)

W. S. P.

Miss Ellen G. White, in *Education*, has said a little about everything under this general caption, from the Education in Eden to the “School of the Hereafter.” She speaks of the Master Teacher, Lives of Great Men, Nature Teaching, The Bible as an Educator, Physical Culture and Character Building. She takes up Science and the Bible, Temperance and Dietetics, Deportment, Relation of Dress to Education, Manual Training, and The Sabbath. The work is rambling, generally crude, and it is quite evident that she has read, or, at least, assimilated very little that was not published many years ago. The book is not of high value, and, though containing many things of conventional worth, it will not command much attention from those who can secure many works of greater value. (Pacific Press Pub. Co., pp. 321. \$1.25.)

A. R. M.

It will be of real service to all who are interested in the ground facts of Sunday-school work to remind them again of Hamill's *Sunday School Teacher*, the 13th thousand of which has appeared. It is a book of instant aid. All pages bristle with hints. It deals tersely with themes like a teacher's manner, a scholar's conscience, marginal references, physical discomfort, noisy teachers, interruptions, the dull or the smart scholar, rest-

ing the class, authority, sex, parental assistance, reviews, sorts of questions, how to handle little classes, big boys and girls, etc., etc., as well as with spirituality, prayer, decision, etc. Its matter is mainly superficial. But as things are, the superficial bulks large. And distraught teachers will be helped. (Revell, pp. 156. 50 cts.) C. S. B.

For Sunday-schools the present is a peculiarly critical period. Fault-finding abounds. To a notable degree in important areas interest slackens. Unreal and unworthy work is challenged unsparingly. Many people have much to say. Many will have nothing to do with it at all. Apathy and complaint are quite enough in evidence. But all the while worthier methods are afoot. Many a pastor is doing the work of a reformer, though in all quietness. Hordes of noble people are staying at their post, doing their best, though their misgivings multiply. A few are stepping to the very front of the field with definite, constructive talk and work. Among the last class one must place Burton and Mathews, in their *Principles and Ideals for the Sunday School*. The book is largely a reprint of editorials from the "Biblical World." All its discussions connect vitally with work of various sorts in religious teaching and editorship of a very practical sort. The book is a fine contribution to the agitation of the subject. It deals with reality. It is willing to be commonplace. It is in deep earnest. The work handles two themes, the teacher and the school. It is throughout plain, practical, definite, and excellent. It is to be commended to all. (The University of Chicago Press, pp. vi, 207. \$1.00.) C. S. B.

This manual is, we trust, the herald of a very important class of books soon to be multiplied. Nothing at the present time is more needed than that pastors become teachers themselves, and teachers of teachers. Any usable manual of a higher grade than a catechism, designed for children, is therefore very welcome. Mr. Buxton has undertaken such a work, and in his *Manual for Christian Instruction* has done an excellent piece of work. It is not designed for children, he tells us, but for adults, or for pastors and teachers. He aims to discuss, first, the redemptive revelation as regards the fact and the records; second, the teachings; and under the last head he discusses, first, the teachings as to God, second, as to man. Under this last head the largest content of the book is ranged under the captions (a) The End of Man, (b) God's Help in Attaining that End, (c) Man's Coöperation with God in Attaining the Goal. By recasting much that is usually taught under more familiar rubrics, he has succeeded in presenting most of the great doctrines and fundamental data of the Christian revelation and life in a fresh and stimulating way. The book consists of 147 questions and answers, with some Biblical references. The preface refers the reader to certain books to read in supplement. The book has received the cordial indorsement of eminent men in our ministry whose points of view are quite diverse. This is a tribute to the breadth and fidelity of the author in his presentation of his fundamental data. In the effort of the author to be ethical and practical, one feels that he gives the impression of blinking the theological, and minimizing many difficulties of thought; and that in a legitimate effort to simplify, he has simplified away many things which ought to have been retained in a manual

of Christian instruction. But he has emphasized points which in other discussions have been equally neglected, and so has supplemented other books containing discussion of some things he has less amply treated. We hope that this book may stimulate similar efforts, and we wish to thank the author for this excellent work. (Pilgrim Press, pp. 98. 35 cts.)

A. R. M.

Of small books intended to help Sunday school teachers few have finer qualities than the diminutive *Primer on Teaching*, by John Adams, Professor of Education in the University of London. It is a most excellent study of child nature, of ideas and their relations, of attention and interest, of class management, of a teacher's use of language, and of method in teaching. It neatly illustrates and explains Socrates' skill, it gives fine sample conversations, and handles artfully the matter of illustration. The style is terse. Everything is plain. Nothing is long-drawn or superficial. It is all at once simple and thorough. Let teachers get it and read it repeatedly. (Imported by Scribner, N. Y., pp. 126. 20 cts. net.) C. S. B.

A pamphlet small in size, but containing important historical data, is before us. Dr. Samuel W. Dike has put into print *The Beginnings of the Home Department of the Sunday School*, showing that the original idea of what is now so denominated came from a suggestion of his in the "Vermont Chronicle" of January 9, 1885, and that the original plans for its execution were put into force through printed matter supplied by the Congregational Sunday School and Publishing Society, which was issued in April of the same year. Previous to this, in 1880, the "home Sunday school classes" were put into operation by another Sunday-school worker, the idea being to gather Sunday-school classes at homes in certain neglected neighborhoods, and yet to be enrolled in any Sunday-school to which the teacher might belong. It is pointed out that this differs from the "home department" as now generally working, viz.: home study without an outside teacher, but within the family, and with organic relations to the church Sunday-school to which that family is attached. It is claimed by the writer that the ideas are quite different; and the fact that it is Mr. Dike's idea that has become generally known as the "home department of the Sunday-school" is urged as the ground upon which the origin should be historically recognized. The occasion for the pamphlet is the allegation that in the history of this movement, as published, this genesis is not adequately recognized, but that the impression is given that the "home department" is a development or modification of the "home class" idea, while it is claimed here that such are not the facts — the impulse and the intent being different and independent, and that it is the "home department" idea which has obtained, for which little credit has been given. The facts in this pamphlet should be noted by the public, and by the publishers of the history, in determining the proportionate place, in so important a department of church work, of Dr. Dike's claim in this clear and emphatic pamphlet. (Boston, Everett Press, pp. 19. 5 cts.) A. R. M.

We have received a copy of the new imprint of the Authorized Version of the Bible, with the marginal readings, recommended by a special committee and now allowed by the General Convention of the Protestant

Episcopal Church. This publication marks the end of the first stage of a curious controversy. When the Revised Version appeared, some twenty years ago, the Episcopal Church in this country assumed toward it on the whole either an attitude of neglect or one of hostility, in spite of the fact that the revision was begun and carried through under the authority of the mother Church of England. In consequence, through all these years, it has been unlawful on this side of the water to utilize the new renderings in the regular lessons. Individual ministers have used them freely in their preaching, but the Church, as a body, has not recognized them. At length, however, progress has begun. Some renderings of the revisers and some brand-new renderings of the convention's committee are now permitted, and this special edition incorporates them, not into the text, but in the form of marginal alternatives, to be used at the minister's discretion. In the text the words that may be changed are indicated by a heavy underscoring—a clumsy and perplexing device when the alterations are numerous.

We confess that this effort, though in a right direction, seems incomprehensibly timid and inconsistent. If the old version is wrong, why maintain it at all? If changes are needed, why not make them uniform in all similar passages? For several months the work of the committee has been subjected to a searching criticism in one of the leading Episcopal journals, from which it has emerged with considerable discredit. It appears that the committee has got itself sadly entangled in the meshes of tradition as against truth, of taste as against accuracy, so that its work needs a deal of detailed commentary to make it plain. There linger in it too many traces of the notion that the King James version is sacrosanct, and it evinces a want of sympathy with the progress of Biblical scholarship that is regrettable. Still, if it is to serve as an entering wedge in the ultra-conservative position of the Episcopal Church on these matters, it is not to be wholly despised. (Nelson, pp. 1336.)

W. S. P.

The volume of *Poems* by Joel Swartz, D.D., published a year or more ago, has already received wide attention and much appreciation and praise. The volume contains a treatment of all subjects, representing the thought and experience of a well rounded life. Contact with nature, the meditative mood, personal religious faith, and some of the sociological aspects of the time, all play a part in these pages. From the same author comes also a booklet in white, *Easter and Its Resurrection*, in verse (Patterson & White Co.). It is significant that one of the tributes of praise which Dr. Swartz has received as a poet came from no less an authority than William Cullen Bryant. (Coates, pp. xv, 237. \$1.00.)

The Bushnell centenary has been signalized by the issue of a new edition of Bushnell's works. We are especially glad to have a new edition of Mrs. Cheney's life of her father. But especially welcome is a new volume of sermons and miscellanies, entitled *The Spirit of Man*. Anything from the pen of Dr. Bushnell, which had not been previously published, is deserving of the light; and so we are very grateful to the editor for giving us these additional discourses. The sermons of this volume are worthy of their great author—no higher praise could be given; but his own selections for publication show us, in the light of these additions,

that he had already selected his greatest efforts. With the exception of two — "A Week-day Sermon to the Business Men of Hartford" and "Prosperity our Duty" — none of the sermons of this volume, in our judgment, make large addition to his fame. These two sermons are fine samples of Dr. Bushnell's occasional preaching, and give added significance to his influence as a citizen-pastor.

The public will be enriched by possessing his treatise, "Inspiration by the Holy Spirit." Very rich and suggestive are the "Selections from Sermons," left by the author in their original rough and unrevised state. A selection of aphorisms from his published writings gives a truly marvelous compend of Dr. Bushnell's great sayings. Fortunately, these sayings are arranged under the captions of the different volumes with reference to the pages in this complete edition.

The student of Bushnell will be very grateful for the bibliography appended, both of Dr. Bushnell's writings and of books about Bushnell. It is one of the completest bibliographies we have ever seen, and gives not only titles but editions, publishers, etc.

There is no occasion, at this late day, to make any appreciation or criticism of Dr. Bushnell. This has been done again and again. We can only say that this volume will add to his fame, and give a sense of satisfaction that we now have all that, in Dr. Bushnell's own judgment and that of his literary executors, should be given to the world. Few great men have had ampler vehicles for uttering his whole message to men. (Scribner, pp. 473. \$1.25 net.)

A. R. M.

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

The latest Year Book supplies interesting statistics about the fields served by Hartford men. In New England there are 150 churches recorded as belonging in this way to the Hartford constituency—that is, eleven per cent. of all the churches having pastors or regular supplies. These churches have an aggregate membership of 27,558, or an average per church of 184 members. In the interior states there are 37 churches similarly connected with Hartford. These have a membership of 9,444, or an average per church of 255. Taking the whole country together, there appear to be 236 churches in charge of Hartford representatives, with a total membership of 42,754—an average per church of 181 members.

The largest churches in the above list where full graduates from Hartford are settled are: Fourth, Hartford, 918; Plymouth, Minneapolis, 893; Appleton, Wis., 859; Central, Providence, 768; Berkeley Temple, Boston, 589; Marietta, Ohio, 482; First, Chicago, 476; Walnut Ave., Roxbury, Mass., 475; Pilgrim, Minneapolis, 470; South, Middletown, Conn., 456; South, Concord, N. H., 448; First, Amherst, Mass., 433; Olivet, Mich., 415; West Hartford, Conn., 414. Since the Year Book was compiled one or two other churches have been added. It is interesting that three of the above churches are manned from the class of '85, and that the average period since graduation of the fourteen pastors in question is fifteen years.

We recently received a note of greeting from Edward Woodford, '37, of Lawrence, Mass., written with his own hand, and with it a copy of the Seminary catalogue for 1835. Mr. Woodford is the oldest living (partial course) alumnus of the Seminary, so far as is certainly known. On August 12 he was ninety-three years old.

John K. Nutting, '56, and his wife, after a year at College Springs, Iowa, have accepted a call to the churches at Farmington and Prospect Grove in the same state.

The First Church of Holyoke, Mass., celebrated early in September the completion of fifteen years of the pastorate of George W. Winch, '75, during which it has grown in membership from 64 to 330, has trebled its Sunday-school, quadrupled its benevolences, and erected a fine new edifice, besides clearing off a debt of more than \$10,000. In token of appreciation a gift of \$150 in gold was made to Mr. Winch on his return from vacation.

John Marsland, '76, after a brief term of service in the church at Bernardston, Mass., has resigned, that he may return to work at Franklin, N. Y.

Gilbert A. Curtis, '77, has given up his charge at West Newbury, Vt.

At the bicentennial of the First Church at Colchester, Conn., on August 27, Henry C. Alvord, '79, preached the sermon and Professor Geer, '90, made an address. Among the former preachers who were not able to be present were Dr. Henry M. Field, '41, and F. S. Hatch, '76.

Following upon a similar series last year, a course of conferences upon the Gospel of John, to be held in various churches in Providence, R. I., began on October 21, Prof. C. S. Beardslee, '79, being the first speaker.

Lyndon S. Crawford, '79, recently pastor at Portland, Conn., after several years in this country, has been recalled, with his wife, to the service of the American Board in Turkey, and will be stationed at Trebizond.

A strong effort was made during the summer to induce Henry H. Kelsey, '79, to accept the presidency of Talledega College, in Alabama, but to the great satisfaction of his many friends in and about the Fourth Church of Hartford, he decided not to accept.

Calvin B. Moody, '80, was installed at Bristol, Conn., on September 9, his classmate, C. H. Barber, assisting in the service.

William H. Sanders, '80, of Kamundongo, West Central Africa, reached Boston, with his wife, in August, for a period of rest.

George W. Andrews, '82, pastor at Dalton, Mass., was married on June 25 to Miss Sara D. Rathbone of Alexandria, Va., and enjoyed a two months' wedding tour in Great Britain.

Charles H. Morse, '83, has been prevented by nervous prostration from completing the term of his service as acting pastor at North Craftsbury, Vt.

Charles A. Mack, '84, was the moderator at the recent meeting of the North Dakota Association and gave an address on John Wesley. Mr. Mack, after serving two years as pastor at Fessenden, N. D., has accepted a call to Hawley, Minn.

W. I. Coburn, '85, who has been living at Andover, Mass., is supplying at Londonderry and Simonsville, Vt.

George B. Hatch, '85, having resigned his charge at Berkeley, Cal., is to serve for a year as pastor at Three Oaks, Mich. He will also give some instruction at Chicago Seminary in elocution.

George M. Rowland, '86, and his wife are in this country for a furlough from their work in northern Japan.

At the Edwards commemoration at Yale University on October 5, the principal address was given by Prof. Williston Walker, '86.

Frank E. Butler, '87, formerly of the Union Church in South Weymouth, Mass., has accepted a call to South Hadley Falls, in the same state, as successor to G. Walter Fiske, '98, and was installed there on October 6, the sermon being preached by W. E. Strong, '85, with parts by four other Hartford men.

Oliver W. Means, '87, who has been living at Brookfield, Mass., has received a call to Saratoga Springs, N. Y., which he has declined.

Jules A. Derome, '88, until recently at Plankinton, S. D., has been called to take charge of the churches at Erwin and Valley Springs in the same state.

Arthur Titcomb, '88, has closed his pastorate of four years at Saxonville, Mass., and entered upon work at West Stewartstown, N. H.

During the absence in Europe of Dr. J. G. Johnson of Farmington, Conn., Professor C. M. Geer, '90, has been supplying the pulpit.

The August *Missionary Herald* announced the arrival at Yokohama on June 3 of Charles B. Olds, '99, and wife, and at Bombay on June 15 of Mr. and Mrs. B. K. Hunsberger, '03, together with that of Frank A. Lombard, '99, in this country on June 24. It also contained important letters from George P. Knapp, '90, of Harpoot, and Henry K. Wingate, '93, of Cesarea.

Harry D. Sheldon, '90, after five years of successful work at Wellington, Ohio, has accepted a call to the First Church in Lorain, in the same part of the state.

H. Dyke Sleeper, '91, having successfully passed the requisite examinations in June, has been enrolled as Fellow of the American Guild of Organists.

Stephen G. Barnes, '92, after serving as supply for a year at the South Church at St. Johnsbury, Vt., has accepted a call to become permanent pastor. The church has provided a parsonage for him.

The church at Terre Haute, Ind., where H. H. Wentworth, '92, is pastor, has recently dedicated a fine new edifice.

The church at Lead, S. D., where J. A. Solandt, '94, is pastor, has recently cleared off all its debts on church and parsonage and become self-supporting.

The Pilgrim Church in Minneapolis celebrated, at the close of September, the thirtieth anniversary of its founding. Besides the historical sermon by the pastor, Frederick A. Sumner, '94, there were greetings from Dr. L. H. Hallock, '66, pastor of "the mother church" (Plymouth), and from Calvin B. Moody, '80, who preceded Mr. Sumner in the pastorate, and an address from Henry Holmes, '92, pastor in a neighboring church. Pilgrim Church now has about 500 members and a Sunday-school of 600—ranking fourth in size in the city among the churches of our order.

We have received from John E. Merrill, '96, a copy of the annual report of Central Turkey College, Aintab, of which he is the director. It gives a gratifying record of work with and for the 130 students. In referring to the marked religious interest in the college last year he says, "We note the sharpened moral sense of the students as a whole, the definite Christian testimony of many, the personal work in the city and neighborhood, and the formation of a band of those looking forward to the ministry as a life-work."

Gilbert H. Bachelier, '97, has recently declined a call to remove from West Newfield to Eliot, Maine.

The church at St. Joseph, Mo., where William W. Bolt, '98, has been pastor for three years, has raised \$2,500 for the purchase of a pipe organ.

Samuel S. Heghin, '98, has been located almost ever since his graduation at Ashton, S. D., where he commanded general respect in his ministry. He now accepts a call to Worthing, in the same state.

J. Spencer Voorhees, (grad. '97-8), who has made a great success of his work at Roslindale, Mass., was recently called to the church at Adams, in the same state, and has accepted.

After three years of teaching at the Doshisha in Japan, Frank A. Lombard, '99, has returned to America for a year of further study, after which he hopes to go back as a duly appointed missionary of the American Board. Early in July Mr. Lombard's friends at his home in Sutton, Mass., tendered him a reception.

A. B. Schmavonian, '99, pastor at Hyde Park, Mass., is considering a call to take charge of the principal Armenian church in Constantinople.

A. H. Birch, '00, after a brief period of rest, has accepted the position of traveling secretary for the George Junior Republic, with headquarters in New York City.

On September 27 the new organ of the church at Stafford Springs, Conn., was dedicated, the pastor, Edmund A. Burnham, '00, preaching on "The Ministry of Music."

During the vacation of Payson L. Curtiss, '00, his people at Faulkton, S. D., refinished and carpeted the church edifice in a tasteful manner.

An important step in the advance of affairs in Connecticut is the appointment of the assistant pastor of the First Church in Hartford, Elliott F. Talmadge, '00, as Secretary of the State Sunday School Association. Mr. Talmadge will continue to live in Hartford.

Herbert A. Barker, '01, assistant pastor of the Fourth Church in Hartford, was married on July 15 at Saco, Me., to Miss Mary L. White, recently a student in the School of Religious Pedagogy.

John M. Bieler, '01, of Eastport, Me., was married there on June 17 to Miss Grace D. Capen.

The church at Enfield, Conn., where John P. Garfield, '02, has been acting pastor for a year, has called him to the permanent pastorate, and he was installed on October 8, Prof. Merriam and O. W. Means, '87, giving the two charges.

Telesphore Taisne, '02, recently with the French church of Marlboro, Mass., has become pastor of the Sixth Church in Auburn, Me., being installed there on September 25.

On July 14 Harry E. Coombs, '03, was married to Miss Annie L. Vaughan at Thetford, Vt.

To the list of ordinations in the class of 1903 are to be added the following: Charles H. Maxwell, on June 5, at the Linden Hills Church in Minneapolis, Minn., Prof. Beardslee, '79, preaching the sermon and R. P. Herrick, '83, Henry Holmes, '92, and F. A. Sumner, '94, participating; George W. Owen (installed), on July 1, at the First Church in Lynn, Mass., Prof. Beardslee and Ozora S. Davis, '94, participating in the services; Robert N. Fulton, in August, at Enfield, N. H., the sermon being by Prof. Beardslee and other parts by A. C. Fulton, '00, R. A. Dunlap, '03, and L. M. Strayer, '03; Irving H. Childs, on September 9, at Benson, Vt., Carleton Hazen, '91, and F. W. Hazen, '97, having parts in the services; Roger A. Dunlap, on September 10, at Paterson, N. J., Professor Jacobus preaching the sermon and Professor Merriam assisting; Herbert L. Mills, on September 28, at Omaha, Neb.; and Luther M. Strayer, on October 1, at Hartford, Vt.

Miss Helen L. Street, '05, and Rev. Wm. W. Ranney of the Park Church, Hartford, were married at Hartford on October 7.

Seminary Annals.

OPENING OF THE SEVENTIETH YEAR.

Wednesday evening, September 30, at eight o'clock, the formal opening of the seventieth year of the Seminary was observed in the chapel by appropriate exercises, which included the responsive readings that were used last year. Dr. Jacobus, as acting president, conducted the service, and introduced the speaker, Professor Pratt, whose address was on Spirituality in some of its relations to Seminary life. This address will be printed in the February number of the RECORD.

Close upon this first event of the opening year followed two other public meetings worthy of notice. On Monday, October 5th, the members and friends of the Seminary were invited to a lecture in the chapel, given by Professor James Orr of Glasgow, on the Relation of Eighteenth Century to Nineteenth Century Theology. This was an exposition of the elements which the two periods of thought hold in common, and an account of the process by which the second grew out of the first. The other public meeting was held in the Center Church, Tuesday, October 6, and was a commemoration of Jonathan Edwards. A sketch of his life was read by Professor Simpson of Hartford Seminary, and then President King of Oberlin discussed the general excellences and defects of the theology and philosophy of Edwards, illustrating some aspects of the great preacher's thought by references to some events in his life. These two addresses appear in this number of the RECORD.

Twice the students have met for general exercises. On Wednesday afternoon, October 14, the time was given to reports from some of the students who had interesting work in the summer. Mr. Adams reported a novel parish of country folk in Canada. Mr. Davis told of his experience in the University of Göttingen, Germany. Mr. Weidman gave an account of frontier work in the woods of Maine, and Mr. Yarrow lamented the curtailment of his chance to tell about East Granby, Conn. October 21 the general exercises included a sermon by Mr. Berg, and devotional exercises by Messrs. Potter, Lincoln, and Rogers. The subject of the sermon was "Association versus Contact with Christ": Mark 5th.

The following list indicates the occupation of the students, or their location, during the summer:

Graduate student: Mr. Ogle remained in Hartford to serve his deaconate.

Seniors who supplied churches throughout the summer: Berg was at Granby, Conn.; Booth at Portage, Me.; Butterfield at North Deer Isle, Me.; Case at Monarda, Me.; Clark at St. Johnsbury Center, Vt.; Elliott at Noroton, Ct.; Gray at Wilson, Ct.; Tracy at Hartford, Ct.; Yarrow at East Granby, Ct.; Potter at Schenectady, N. Y.

Seniors otherwise employed: Miss Bell went visiting in Pennsylvania, Michigan, and Massachusetts; Miss Wheelock was at home in St. Paul, Minn.; Davis studied in Göttingen, Germany; Emrich was at Rangeley, Me., with Roberts; Hirayama at North Bloomfield, Ct.; Wolcott in New York City.

Of the middlers who preached during the summer, Adams was at Three Brooks, N. B., Canada; Lincoln at West Suffield, Ct.; Sheldon at Windsor, Ct.; Weidman at Oxbow, Me.

Members of the middle class otherwise employed: Forté in New York; Gelston, Ann Arbor, Mich.; Goodsell, Hartford, Ct., and Oakland, Cal.; Kennedy, New York; Silliman, Grand Gorge, N. Y.; Tanaka, Hartford, Ct.; Trowbridge, Camp Pasquanay, N. H.; Young, Northfield, Mass.

The officers of the Students' Association and Y. M. C. A. are as follows: President, Chas. S. Gray; vice-president, W. Hooper Adams; secretary-treasurer, E. K. Jordan; book-room assistant, Herbert Case; gymnasium director, J. Merle Davis.

The chairmen of the committees are: Religious committee, Harold G. Booth; student work, Philip C. Walcott; public relations, Irving H. Berg; missionary, R. S. M. Emrich; house, Clayton J. Potter. Stewards, R. S. W. Roberts and Claud A. Butterfield.

Tuesday evening, October 27, the annual reception was held in the Case Memorial Library, members of the Faculty being present with their wives, or others of their families, to meet the students, especially the new comers. Dr. and Mrs. Jacobus were the first in the line to receive. Among the guests were pastors and friends from churches in and around Hartford, and also representatives of the School of Religious Pedagogy. The sensation of the evening, in the student contingent, was the presence of J. Merle Davis and his bride, who were married a week ago in Ohio, and are now to live at Blue Hills, in charge of the church there. From nine till ten, refreshments were served, and then the company broke up with singular promptness and regard for the hours of study to intervene before morning.

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EDITORIAL BOARD:— Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Charles Snow Thayer. *Associate Editor*:— Charles Kellogg Tracy. *Business Manager*:— Ernest Albert Yarrow.

With the opening of the year 1904 President Mackenzie took his place at the head of the Faculty table. At the same time Professor Jacobus, who has been acting president for nearly two years, assumed the office of Dean, newly created by the Trustees. This makes practicable a division of labor which will save both men from the risk of swamping professorial work under administrative detail. We were glad that Dr. Mackenzie consented to come to Hartford, and every hour of his short stay had added to our gladness. In three weeks he has succeeded in winning the loyal regard of both the Seminary and the community. It is proposed to postpone his formal induction into office till the next Anniversary season, which will become thereby a notable event.

Twenty-five years of faithful, self-sacrificing pastoral service in East London entitles such a servant of God to instruct and exhort those who are preparing to preach the gospel of Christ. Dr. Chapman, who sends a message to American Ordinands through the RECORD, is a man of the highest university training and culture, and is well known in England as a preacher of great power. He, however, chose at the beginning of his ministry to take upon himself a celibate life, and to live among the

very poor of London. He is, we believe, the only English clergyman who has ever been a member of the London Common Council. Voluntary asceticism for the sake of the Kingdom of God has been his portion, but he never boasts of his self-denials, nor does he cease to fraternize with people of culture and rank in the West End. Dr. Chapman was the Lenten preacher in old Trinity in New York last year, and the church was crowded each noonday to hear him. He is a man of the highest spirituality, and has a clear vision of things about to come to pass. His message will be read with great interest by all who have had an opportunity to hear him, and many ministers will get a higher conception of their calling from reading the article.

At the opening of the Seminary year according to custom an address was delivered in the Seminary Chapel. This would normally have appeared in the November number of the RECORD had not the wide interest in the Edwards celebrations dominated our space at that time. We are glad to print it in this issue in conjunction with the article by Mr. Chapman. Professor Pratt and Mr. Chapman both present, in different ways and with different emphasis, the characteristics and the supreme importance of Christian Spirituality. The approaching Lenten season makes the time of the printing of these articles peculiarly appropriate. From still a different point of view Dr. Shaw's article on Ethical Culture and its inadequacy accentuates the same general theme.

In the May number the RECORD purposes to print an article by Rev. Thomas C. Richards of West Torrington, Conn., on Samuel J. Mills. Mr. Richards has had access to material not previously utilized in any published biography of Mills, and he will be able to throw new light on the life of this pioneer in American missionary activity.

SPIRITUALITY.*

In spite of the fact, as we know, that in the earth's whirling orbit there are no proper points of beginning or of change, yet we cannot help marking certain arbitrary stations in its flowing cycles so as to adjust our calendars, our days and seasons, our anniversaries. And so, as we consider the steady accumulation of the years in the life of an individual or of an institution, each new addition assumes a momentous importance. Tonight, therefore, there is a certain solemnity in the reflection that with this service begins a new year in the existence of this Seminary — the seventieth year of its history — one more stage in its gradually unfolding development. It is now some time since the Seminary not only passed into the hands of the third generation of its custodians and patrons since the days of the founders but also clearly advanced to the third period of its growth under the leadership of him whose presence and power are now, alas, transferred to other work. In view of these reflections it would be strange indeed if some of us were not fain to gaze backward over these past years and decades, with memories both exultant and pensive of men and things gone by, with hearts full of thankfulness to God for all that he has wrought for and through this noble and beloved Seminary, and with a sense, renewed and deepened, of the magnitude and the preciousness of the trust that he has given into our keeping and committed to our loyalty as administrators and participants. Every such service as this, by which we inaugurate a new year of Seminary life, must, I repeat, be full of sober seriousness and of heart-stirring suggestion.

But with this instinctive look backward into the past comes another, perhaps more immediate and personal, regarding the present and the future. It may be that in the stupendous perspective of God's sight the life of each of us moves on, like the earth and like the sun itself, in an orbit of spiritual advance that

* An address given in the Chapel at the opening of the present Seminary year.

has no breaks or turning-points; but as we know ourselves we live by stages or periods, having often rather precise beginnings and endings. To each of us, therefore, the opening of this Seminary year is profoundly significant. A new cycle of experience begins tonight for us all — for us who teach, for you who study, especially for those whom we welcome here for the first time. Our common phrase is “Anno Domini,” “In the year of the Lord,” or “In this year of grace.” Surely, as we stand here on the threshold tonight, there is not one of us but feels that for him this is to be in a peculiar sense “a year of grace” and a year from the hand of the Master. The work for which this and all seminaries are constituted is distinctively his work, the call to that work for you and for me, if it has any power and meaning, is his call, and the grace that must be given in it for all its duties and struggles and aspirations is his grace. Shall we not — *must* we not — give this opening hour to tracing afresh some of the truths regarding this work, this call, this heavenly grace that, no doubt, we have often thought upon, but to which we can hardly return too frequently or too earnestly?

However we may phrase it, we all recognize the truth that the life of the Christian, to be real and fruitful, must be one in which a force external to the self is actively and persistently at work. We do not originate or possess this force, but it possesses us. As we learn to measure its operations we realize not only that the sweep of it far transcends the petty limits of our individuality, but also that it is the forthputting of an infinite and majestic divine personality that we call the Holy Spirit. It is a personal agency, and its working affects us in the center of our inner personal being. No conception of Christianity less vigorous and thoroughgoing than this — certainly no mere system of doctrinal tenets, no mere phantasy of mystical feeling, no mere code of practical action — can for a moment take the place of this stringent consciousness of God working in us as the center and core of what we call religion.

For the Christian minister, in particular, the thought of himself and of his work must always radiate from this great truth, without which his efforts as a leader and teacher will be vitiated

and emasculated. The spiritualization of life, as Christ understood it and by the methods that he declared and instituted, is the goal always before us — the becoming “spiritual” ourselves that others in turn through us may become “spiritual.” Spirituality always remains the most practical of Christian themes, since Christianity without spirituality as its dominant trait and inmost motive is unthinkable.

Here is no place for any broad treatment of this boundless theme. I simply ask your attention to two or three points regarding it, set forth in homely fashion, and with the aim merely to sound a kind of keynote for our work together in the weeks to come. As at least a motto for our thought let us take the words of Paul to the Galatian churches (5:25), “If we live by the Spirit, by the Spirit let us also walk,” — or, in other words, remembering that the metaphor is military, “If the principle or rule of life within us be the indwelling Spirit of God, let that Spirit fix our place in the ranks and govern all our acts as soldiers in the Master’s service.”

It is impossible to study the New Testament with penetration without realizing that the energy that makes for faith and hope and love, the energy that shows man the need of salvation, and that enables him to lay hold of the means of salvation, and the energy that supplies the light and the desire and the ability to achieve continued spiritual growth — it is impossible to study the New Testament with penetration without realizing that this energy has a divine origin and is not merely a secretion of the human soul. Practical experience of its working doubtless varies in emphasis. Some of us in coming into the fullness of the Christian life are conscious of a distinct compulsion laid upon us from without to which at length we have yielded in a glad surrender. Others of us are rather conscious of a gradual welling up within us of impulses that we call those of “our better self.” But these differences of feeling need not trouble us. The supreme source of spiritual energy, however operative, is in God. What we have or know of it is imparted to us by him. We may assist or may repress its action, but we do not originate or superintend it. “It is the gift of God, . . . we are his workmanship” (Eph. 2:8). In particular, in entering the exalted sphere of the Chris-

tian ministry every true-hearted man must feel that he has come out upon a mountain-top where the whole atmosphere about him is charged with a divine intensity in which there will be for him no peace and no power except as he permits its currents to permeate and thrill and possess his soul continually. In these strenuous days there is no place for any conception of the minister's calling that is not founded on the full acknowledgment of God's right of eminent domain in the minister's whole inner life. If he is to be effectual and fruitful, he must be occupied by a divine indwelling, governed by a divine rulership, transformed by a divine inspiration. In short, "the principle of life within him must be the Spirit." This, I am sure, we all believe and feel.

But when we seek to pursue this general thought into details we often find ourselves in perplexity. In particular, we need to guard against the subtle danger that seems to lurk in the attempt to define what "spirituality" is. At the risk of seeming to involve our thought in more of a technical discussion than I really propose, let me illustrate what I mean by this danger. Sometimes it is assumed that "spirituality" is a quality or characteristic of the human mind on its religious side—an aptitude or faculty more or less essential to man's ideal constitution. The manifest trouble here is that, even if it be a faculty, yet defining how it works or ought to work or asserting its existence in a given case has no necessary relation to its proper exercise or to the shaping of character by its aid. We assume that all men have consciences, but surely all men are neither conscientious nor, if they were, would that necessarily make them righteous or holy. In the same way assuming that all men or most men have a capacity for spirituality is far enough from saying that they are "spiritual" in any high sense or that they have "spirituality." Again, it is still more common to suppose that spirituality is a concrete acquisition or possession of the soul which may somehow be objectively defined by its outward manifestations. Given certain phenomena in character and conduct, we say, and "spirituality" can be affirmed to be present, but if these phenomena be wanting, then spirituality is absent. In carrying out this thesis the difficulty lies in the choice of the particular tokens to be used as criteria. A certain type of piety is said to be highly indicative of "spirituality," while another

type is defective in it. This too often amounts to identifying "spirituality" with what are claimed to be its necessary contents — as if it were a *thing* that could be identified like property or like information or like technical skill. These are but samples of the more or less fallacious ways of conceiving the subject that are prevalent among us. Neither of these is wholly wrong, perhaps; yet they may be so applied as to yield wholly false conclusions. It is useful for us to get back to a more fundamental thought — that spirituality is in essence a voluntary attitude toward the influence of the divine Spirit that eventuates in a habit or practice of subordinating the self to that higher power. In short, "spirituality" is neither a faculty nor a concrete acquisition, but a deliberately chosen relationship that can never be defined merely by its possibilities or by any precise outward indices. It is a relationship that is not static, but dynamic; not fixed, but progressive; not definable from the standpoint of one of its sides alone, but definable only as both its human and its divine sides are adequately held in view together. If this be at all a fair way to state the essence of the matter, then one or two practical applications follow, the pertinence of which to our Seminary life here will be apparent as we take them up.

First, let me emphasize the well-known truth that the manifestations of the state of "spirituality" must be expected to vary infinitely in different persons. This is "a hard saying" to many, perhaps to all of us. The tendency is strong to affirm that the marks of a true submission to God's will must be substantially uniform. "There is one Spirit, one Lord, one faith, one baptism, one God and Father of all" (Eph. 4:4-5). In consequence in how many minds the instinct of order and regularity demands that there shall be a rigid form of practical Christianity, a formula or prescription of belief or sentiment or practice, or at least a fairly distinct type of character that is approved! We set up such standards for ourselves, and we impose them on others by our judgments and criticisms. Particularly is this likely in a seminary. Thrown together here in close contact, not simply in physical and social relations, but in the daily handling of the most sacred mysteries, it is easy to slip into the error of a mechanical judgment of each

other — of drawing hard and fast lines between those whom we call “spiritual” and those whom we call “unspiritual.” Thus we insensibly come to make “spirituality” more a matter of demeanor than of essential attitude, more a way of speaking or acting than a principle of thought, word, and deed, more an external mannerism than an inner impulse. Infinite harm results to ourselves, to others, and to that “bond of peace” that should unite a Christian fraternity. Occasionally there appears, even in a seminary, a most unbrotherly aversion from those whose type of experience, whose opinions and whose ways are different from ours or from our narrow ideal. This even passes into some positive refusal of fellowship, some outspoken attack, some bitter alienation, which is an unspeakable injury to our common good. What occurs here in our Seminary microcosm occurs on a still wider scale in the Church at large. Whole groups of Christians stand aloof from each other — are even arrayed against each other — because they disapprove of each other’s forms of piety or confuse piety itself with some condition or contributory factor in its full attainment. Whatever may be the infelicity and harmfulness of the doctrinal and governmental divisions of the Christian Church, the danger of this deeper distrust as to “spirituality” is infinitely more serious. External differences may or may not be unfortunate, but a cleft that reaches down into that “love of the brethren,” that honor and respect and confidence that should unite the followers of the one gentle Master and the pupils of the one Holy Spirit, is infamous and intolerable.

It is common to combat this danger by appealing to the fact that the temperaments, the mental furniture, the moral aptitudes of men differ widely, so that charity is called for in religious criticism just as in all the lesser judgments of common life. This is surely right. Variety is one of the features of humanity — evidently one of the special provisions of God’s ordering of the world for his righteous purposes. Without it there would be no hope for a finite race, no such thing as progress or education by mutual reaction the one personality upon another. But it is not always noted that to this fact must be joined another. It is not for us to limit the scope or the methods of the divine Spirit. “Spirituality” has both its human and its divine aspect. It

involves the impact upon the indefinitely various human units of a force that is itself infinite and hence to us incomprehensible. Justice to men requires that we shall leave room for an endless variety between them in their capacities and moods and circumstances. Justice to the Spirit equally requires that we shall leave still more room for an endless diversity in his operation and method. It may be that in our delimitation of how "spirituality" shall declare itself and in what it shall fulfill itself in action we come close to "the unpardonable sin" that Jesus denounced in such awful and unforgettable terms.

And now, in the second place, it is natural that we should advance to another point, closely akin to this first, yet distinct. If at any one time as we look about us we may expect to see an indefinite number of varying illustrations of the working of "spirituality," so in our own private experience we may also expect to find that working vary widely at different times. This point is of extreme importance in all wholesome self-scrutiny. Failure to appreciate it may result in a most artificial attempt at simplicity or fixity of ideal or in a wholly needless distress over what is supposed to be inconstancy or vacillation. On the one hand, in looking forward we may adopt so rigid a notion of how we are to feel or what we are to think and do as to thwart all the normal impulses of growth; or, on the other, in looking backward we may judge ourselves as recreant or frail because all our standards of belief and of action seem to have shifted. Here we see a man who was converted in his callow days under influences that were genuinely good, but wanting in breadth of view, and who then framed a fixed notion of just how the Holy Spirit must touch and train human lives. Today he is lamely trying for himself to keep to exactly those same influences, that he may renew those same sentiments, and for others to oppose whatever would operate upon them in some totally different way, when it is clear that he is more than ripe for a higher, broader, juster acquaintance with the manifoldness of God's ways of working among men. There is another man who has been quick to catch the accents of the Spirit from many quarters and in many tones — now in some special access of emotional stimulus or ecstatic vision and now in the clear, cool light of severe scholarship, now in the dramatic and exciting inci-

dents either of great achievements or of great misfortunes and now in the perpetual, mysterious ministry of the routine humdrum of ordinary life — and whose blessedness it has been to respond to the heavenly voice however heard. But because the accents are unlike and the messages are unrelated he comes to doubt whether after all it is the same voice — whether he is not somehow deluded and cheated in himself or in it. And so he becomes bewildered over what he thinks the instability of his Christian faith or — worse yet — over the seeming contradictions in what are called the tokens of God himself. He comes to think, for example, that “a warm spirituality” cannot be harmonized with a loyal search for truth about the Bible, that he cannot be a servant of the lowly Jesus without some eccentric and morbid form of asceticism, or, on the other hand, perhaps, that the play of sentiment and of enthusiasm in religion is always to be repressed as folly by a cynical and carping rationalism.

All these forms of rigidity in the soul's expectations regarding its contact with God's Spirit are lamentable and dangerous. In all other matters we know that we ourselves grow, that our vision enlarges, that truth bursts upon us more and more in paradoxes because of our advancing capacity to apprehend and comprehend it. Why should it be thought strange that in these greatest of all experiences there should also be change, development, even cataclysmic revolution in our mental and spiritual attitude? Indeed, here more than elsewhere, we should realize that we are dealing with an overshadowing and encompassing Power that is truly infinite, and because infinite not to be compressed by our thinking into any compact formula of procedure or any routine of communication.

Emphasis upon this truth is peculiarly needed here in a seminary. You who study here are passing through one of the main formative periods of your life. Psychologically you are in the midst of a process of mutation whereby the powers of the mind and the soul are being brought to the full maturity of manhood and womanhood. In your education you are stepping from the college stage to the professional stage, from the atmosphere of authority to that of independent investigation, from the effort to secure general foundations to that of rearing your own effective

machinery of productive work. The transitions involved come at different points and in different forms to each of you, but they must come and you should rejoice if they come mightily and momentously. In almost every case there is something of "Storm and Stress" in it all. Be assured, however, that these trials, if they be trials, are for your perfecting, for your ennobling and your uplifting, for your greater joy and peace. Your beliefs may be modified and restated, your sentiments may be transformed, and your dominant ideals may be vastly readjusted without necessitating the smallest variation in your central faith-clasp upon the hand of God or your inmost assurance of consecration to him. Rejoice and be exceeding glad if on your spiritual way your eyes are blessed with ever-fresh visions of the infinite reaches of God's thought for you and for the world, and your ears made to tingle with new and even strange calls to zealous fidelity and heroic sacrifice. Simply be sure of your utter willingness to be what he intends and to do what he desires, and then be not afraid to let him mould you as seemeth to him good.

I trust that you will bear with me if I add still a few more words. From the many that are waiting to be said I choose a single caution and a single further personal counsel.

The caution is this: In pleading for a wider charity regarding "spirituality" or piety in others and for a fuller comprehensiveness regarding our own let us never imagine that because our notions are sometimes too narrow and rigid they may therefore be indefinitely elastic or wholly formless. If "spirituality" be a special relationship to the thought and will of God, then obviously it cannot involve anything contrary to that thought and will. In his dealings with our faith the wise and holy God cannot deny himself. His rulership in the soul cannot sanction either unbri-dled libertinism or the wildness of anarchy. And our philosophy of that rulership must not lose itself in a misty, shifting and shapeless notion of the "freedom" of the sons of God. By the same vision that shows us the marvelous expansion of the divine plans and policies ought we always to see the moral intensity and exaltation of them. They are broad, but they are also high. Of this, I doubt not, we are all assured.

And the counsel grows out of the motto-text that I named at the outset, "If we live by the Spirit, by the Spirit let us also walk." The distinctive note of the profession of the ministry is that it aims to be the instigator and supporter of spirituality in the world. All other functions are contributory to this. The minister is set to exemplify the ideal life of perpetual intercourse with God and of loving harmony with him; he is set also to point the feet of others into that same "path of peace." Whatever else he may seem to undertake, these must be his central and consuming ambitions. For the exercise of this holy office he must prepare himself by the best culture attainable. The elements of that culture are many — too many to be here enumerated — and the apparatus of it is complex — far more so than most ministers see in their younger days. To it diverse disciplines contribute, that of self-scrutiny and self-purification, that of struggle and abnegation and even agony of heart, that of secret reflection and of expectant prayer, that of formal education and of elaborate scholarship, that of social experience and the knowledge of men, that of unwearied service in the ranks of the Master's army. As the days of this seminary session pass I trust that the pressure of these varied calls to growth and these tests of strength will be strenuous upon you all — insistent, perhaps oppressive, even provocative of despair except as with them comes the consolation of the divine assistance and illumination. In the midst of them all remember that the cardinal question is as to your real attitude toward the Spirit's influence. Are you opening yourself to his full indwelling or are you setting some cherished sin, some deep-seated self-assertion, against his occupation of your soul? Are you loyal and humble in your submission to him or in your service are there strains of resistance and a hard reserve in your heart's devotion? While your lips are framing professions of zeal and even poems of aspiration are your fingers still fumbling the relics of an old worldliness or an unrealized baseness? "If we live by the Spirit, by the Spirit let us also walk."

It is startling in the letters of Paul to notice how his assertion of sublime and ethereal truths is constantly conjoined with admonitions of the plainest severity. Here in the letter to the Gala-

tians he adds to our text as its practical elucidation, "Let us not become vainglorious, provoking one another, envying one another" (5:26). A moment before we find him satirizing his hearers for "biting and devouring one another" (5:15), and to make himself perfectly clear even cataloguing certain practices that are not fruits of the Spirit in distinction from those that are. He bluntly warns against "lasciviousness, drunkenness, idolatry, strife, jealousies, factions, envyings" (5:19-21), indulgence in which effectually disbars from "the kingdom of heaven." "But the fruit of the Spirit," he says, "is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (5:22-23). These counsels, everywhere pertinent, are supremely so here. You who are in training for the post of guides and teachers in spirituality, see to it that in these days of preparation you are steadily forsaking "the lusts of the flesh," relinquishing the habits of the worldly man, overcoming the drift of stubborn and egotistic and grasping pride, all of which "war against the Spirit" and incapacitate you for being a weapon in the Spirit's battle for the world's salvation.

Here lies the great function and opportunity of a seminary course—to broaden the foundations on which spirituality rests, to open the mind to the manifold means by which it is to be built up, to arouse the sentiments that make for its noble and glorious perfection, so as to determine the will in its devoted concentration upon it. Exact scholarship is a part of this process. So are acquaintance with men through books and through social contacts of every degree, and the detailed experimentation in all sorts of practical effort. But, great and important as these processes are, they may not safely be emphasized to the neglect of the incessant experience of the silent heart shut in with itself and with God. The true mystery of spirituality is a hidden relation between the soul and the divine Spirit. These days of training should be for every one of you days in which this relation is becoming so definite and so sure that from henceforth it shall be the persistent rule of your lives. In your study, your socialities, your recreations, your practical efforts, learn to practice "love, peace, long-suffering, meekness, self-control" and the rest so freely and steadily that their lifelong maintenance shall be inevitable. How often do we

notice that those who seem not to put themselves heartily into the Spirit's keeping and under the Spirit's tutelage in their student-days are the ones who later prove failures as guides and counselors in the art and grace of true spirituality for others! There are times and places in which the habits of the soul are most readily fixed. Here and now is such an opportunity. See to it that you use it to the full. Be assured that there is not one of us who are set here as teachers that does not long to serve you just here, and that there is not an item in all the complex machinery of this institution that is not meant to conduce to this result. Afford us joy by meeting what we attempt with trust and aspiration. Grant us the help of your own reciprocant stimulus and edification. Remember that in all these relations we are mutually responsible, that we should be mutually helpful, that only hand in hand can we attain our mutual end. Work looking toward the Christian ministry and work in that ministry is the grandest work possible for men. But such work will be not only petty and poor but positively dangerous if those who engage in it fail to conceive it in a grand way, with lofty intention and desire, with strenuous endeavor, and with a hope fastened upon the infinite richness and goodness of God. "If we live by the Spirit, by the Spirit let us also walk" in such a way that each of us may realize in some true sense that monumental ideal of yearning and prayer — perhaps the most wonderful of the many wonderful passages in the Epistles — "that ye may be strengthened with power through the Spirit in the inward man, that Christ may dwell in your hearts through faith, to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God" (Eph. 3: 16-19).

WALDO S. PRATT.

Hartford, Sept. 30, 1903.

A MESSAGE TO AMERICAN ORDINANDS.

(BY AN ENGLISHMAN.)

When I visited America lately it was my good fortune to give more than one address to ordinands, and if any subject was specially laid upon my heart it was the spiritual condition of the future clergy in that great country. I have been asked by a friend to write an article dealing with this matter, and I approach it with the carefulness and respect due to one of the most important and perplexing problems conceivable. At the outset it must be understood that my words have reference to the whole field of the Christian ministry, and not to a section of the Church, which for me has grown to include "all who love our Lord Jesus Christ in sincerity and truth." For this expansion I owe a debt to America which I wish to acknowledge with no small gratitude. Though this could hardly have been called a revelation to the writer the atmosphere of the religious world in the States served to confirm him in a long growing impression that short of such an attitude, the days of dogmatic religion will soon be numbered, and, above all, that it represents the Spirit of the Master. If it be true that our Creed may be summed up by the monosyllable Love, it is self-evident that whatever talk may obtain regarding this word, the world will only be convinced exactly in proportion as it is acted out by its professors. In this particular I feel inclined to impress upon my American friends the splendid possibilities which are theirs, and in my dreams I find myself half prophesying that to the New World has been allocated the task of restoring the ideal of the early Church, and of heralding a new age of liberty and union, which to many thinkers is rapidly passing out of the hands of Europe. Whether this is only the idealization of a stranger time alone can prove, but at least it contains a subtle compliment which is expressed in all sincerity, and which suggests responsibilities of exceptional importance. Every blessing, however, contains the elements of

its opposite bane, and the shadow of license falls hard on the heels of freedom, which it is the high duty of every prophet to indicate, and of every wise man to lay to heart. With this preamble I will strive to point out some of the main requisites necessary for those who desire to become ministers, and on whom to a large extent will depend the soul-condition of the next generation.

Addressing such directly I would say, primarily: Make sure, so far as it is possible, that *you are called by God* to this thing. Nothing short of a vocation from Heaven warrants you in coming out from amongst your fellows to teach the world concerning the Unseen, and by your whole example to so closely repeat the Ideal of Jesus that numberless men and women shall follow in your train. You must feel in your heart that you have been selected as were the apostles of old to go out wherever you may be sent to preach the Good News, and you must have had nothing short of a heavenly vision to which, by his grace, you have been made obedient. It must be a great deal more than a mere humanitarian impulse, for you will never convince others unless you yourselves have been first convicted by the Spirit. This is why I recommend you to test your vocation with the utmost severity, and it is distinctly better to forego the ministry at the outset rather than later to find yourselves in the falsest of all positions, namely, an official exponent of what you have ceased to practically believe in your own souls. To the lack of such a test may be traced half the consequent mischief, and for this reason I am strongly of opinion that the age of twenty-three is premature, or else that the possibilities of retirement should be allowed to those who find by experience that they are unsuited to the task which they have undertaken. It is highly important to search your hearts and to discover if there is the slightest motive save the glory of God and correspondence to his will before you kneel down and receive the imposition of hands, which can only affect you so far as not only your own hands but also your hearts are clean in his sight. If on analysis you should find that there lurks within you the veriest suspicion of social advancement, vanity, or maudlin sentiment, then you should deal squarely with your-

selves, become honest citizens, and do your duty by God and your country on some other plane. Naturally seek the opinion of your seniors on this point, but only go to a thoroughly converted and unworldly man, and to one who, in its broadest sense, is distinctly a Christian. Be careful not to confuse piety with position, but resort to those who are pre-eminent for godliness, which you will discover need not tally with titles, degrees, or reputations.

Above all probe this matter of your vocation mainly on your knees and in secret. Examine yourselves as to whether your Heavenly Father has, in spite of all your frailties and unworthiness, honored you by again and again inviting you to the ministry, until his voice has become irresistible. Read your gospels more than aught else, and when you no longer have a shadow of doubt but that it will be woe to you unless you preach them, never once look back, but in the face of every difficulty go straight forward and regard yourselves as the most fortunate of men. The real curse of the Church is that of unconverted clergy, and I believe it is in a large part attributable to this lack of sincerity on the threshold of ordination in the case of candidates to whom Jesus is not an experimental reality. The world is ready enough to receive the Gospel, but only at the hands of those who live it; and perhaps the clergy do not sufficiently realize that unless they are blessings they must be stumbling-blocks to the ordinary laymen. Your hearers will never be edified unless they believe that you believe, and one generation of God-sent ministers would have an incalculable effect. Determine then to be at least such yourselves, or else to abandon your project, and though it may possibly involve delay, and will certainly produce much heart-burning, later you will be extremely glad that you determined to postpone this step until your decision amounted to a moral certainty. It is a consolation to know that "He who hath begun this good work will also perform it," and you will forgive my insistence on your discovery of its Divine Authorship, so that with the apostle you may be able to trace the dedication of your lives not to man or by man, but wholly and entirely to Jesus Christ.

The second point to be accentuated is *the taking up of the Cross*. You are to be promoted from the ranks into officers of

the army of the Crucified. Your ambition is not only to follow the flag, but to become standard-bearers, and unless you constantly carry the blood-stained colors no one will ever follow you to victory. You may possibly be more or less admired; you may achieve what is known as popularity, but you will never save souls or do your Master's work save in so far as you are exponents of the Cross. You must face exactly the same sort of life which Jesus lived, and within the limits of common-sense you must die daily for your fellow-men, or else you will only pass for pious frauds. You must be constant examples of self-denial, and if you are going to lead a campaign against sin, which after all is selfishness, you must never once be detected in the enemy's uniform. It is pathetic to think how difficult it must be for the world to swallow the Story of Calvary from teachers who can hardly be said by their best friends to bear about in their bodies the marks of the Lord Jesus: and I can understand how superstition backed by asceticism has often had more power than even logical truth unaccompanied by a semblance of discomfort.

Such an ideal does not afford a rosy prospect to the natural man, but too much agnosticism and indifference are produced by the glaring discrepancy between the words and lives of clergymen to allow of a gratification of these sentiments. Luxury in a minister is nothing short of treachery to his commission, and when pastors marry for money or avoid the rule of comparative poverty they undermine, in my opinion, the faith of Christendom more even than by natural weaknesses, which are regrettable, but for which there is or rather ought to be a vast amount of charity. Never mind if you have notable examples to the contrary. Refuse to deceive your own selves as to the good that may be done with money however it may be obtained, and avoid the Jesuitical fallacy as to means and ends. If you should privately happen to be rich be strongly on your guard against inconsistencies, nor ever allow your brother officers to feel the difference; for unless the principle of share and share alike obtains to some extent in the churches small wonder if the Acts of the Apostles should be regarded as an idyll inapplicable to a more selfish age. There is much from which you will have to cut

yourselves off if you are to have any power in your proposed priesthood. Many things which are perfectly lawful to a layman will be inexpedient to you after your consecration.

The whole atmosphere of your lives must spell self-denial, or else the verdict passed upon you will be that of good fellows, men of the world, or, at best, clerical puppets. It is reducible to a question of Love. Loving and giving are synonymous: in proportion as you know the first you will do the second; in proportion as you omit the second you know comparatively nothing of the first. It will prove in the long run far more important whether you bear your cross nobly or whether you become a bishop. The man who seeks the latter office does well, but the man who rallies his soldiers by uplifting the Cross of Christ in his own person does very much better. It is possible that both may be achieved by the same person, and when this does take place the impulse given is a grand one. Bear with me if I charge you earnestly to avoid flattery like poison. Be careful lest women should spoil you. This will be a great snare. They will often tempt you to lay your cross down, but recall the "Excelsior" of your own poet, and clutching your banner with its strange device climb upward and lead your followers behind you to the highest peak. Aim more at winning men and then women will respect you, though they may not fall so much in love with you. For the love of God never degenerate into namby-pamby curates, who have become a byword for the public and are mainly useful for tea-parties, or models for the theatres.

Be heroic, preserving your honor at any price. Compare your work with that of the average mechanic, and be conspicuous for greater hardness than obtains in thousands who make no profession. Only the crucified can ever reproduce faith in The Crucified; and the greater the advance in civilization — which is another word for comfort — the more striking must be the antithesis of your standard. This is doubtless one of the weakest points in the ministry of the present day; whilst the writer is conscious how easy it is for a clergyman to be seduced by a rich congregation, and to gradually slip into the error of confusing apparent usefulness with the abandonment of his original intention. Make it a rule that whatever may come to you it

shall not interfere with your private style of living, and remember that the blood of the martyrs is the seed of the Church under every possible circumstance. Cultivate sturdiness and avoid softness as a deadly peril; for whilst it is pleasant enough to be found in kings' houses your rôle is to be found in those of the poor.

Be frightened of selfishness creeping upon you, for it is as insidious as drink or old age. The enthusiasm of youth will no doubt inspire you at the start, but the temptation of clergy is to gradually lose their zest, and to persuade themselves that they are thus becoming philosophers. There is no sign of such a collapse in your Master, for whom the cross loomed larger and larger until he hung thereon for three hours in mortal agony, when his love achieved its climax in the shedding of his blood. The conviction grows with experience that such a continuance in the law of the cross is impossible except on supernatural grounds; and hence the earnestness of the appeal that no ordination should be based on a mere outburst of kindness which is bound to prove evanescent. Let the words "Crucified with Christ" be your motto, and whenever the world or your dearest friend should whisper, "Be it far from you," be bold and return the same reply which Jesus gave to his affectionate but weak disciple.

If these thoughts appear too hard, they are but the commands of the Captain, on which loyalty insists however severe a rebuke they may involve. The reward of such a course of conduct is out of all proportion, and many a faithful minister will bear witness to the truth of the statement "that no man hath left anything for his sake and the Gospel's but he receives a thousand-fold in this present world, let alone life eternal in that which is to come." The Church at this juncture needs desperate men; and if it be reckoned a forlorn hope to revive the love of Christ in a century conspicuous for its worldliness and cynicism then throw back the taunt and answer that there shall never be lacking men of sufficient breed and courage to step into the gap. Refuse to quibble about details or to split straws about what is supremely unimportant, but closing up your ranks determine to die round the person of your Lord, and looking up at the galleries thronged with the world, and with, I regret to say, many of your own cloth

on the benches, approach the very throne of Cæsar and join in the proud chorus "*Morituri te salutamus.*" Given such an attitude you are bound to triumph, and having borne the cross to win your crown, which some day you will lay at the feet of the King.

Thirdly, a very distinct part of your duty is to become *Proverbs for Unworldiness*. Your trade is pre-eminently to do with souls, and, though it is right enough that you should stand in the temple and "preach all the words of this life," yet your only call to do so is in their relation with that which is to come. There is a disposition at the present moment to undermine the Gospel, and I have heard it stated by earnest-minded men that the great need of the pulpit is a contemporary Christ. With this remark I beg leave to respectfully disagree, being of opinion that no power will move the world in the direction of heaven save that of Faith. To go on believing in the supernatural; to regard the age of miracles as never past so long as there is sufficient belief to warrant them; to trace the Finger of God in every detail; to proclaim the fact that your citizenship is above, and that you seek another and a better country; to live as men who "count all things as dross that you may win Christ," and to treat earthly affairs as a trifle compared with "growth in grace and in the knowledge of the Lord" involves a degree of spirituality which is intensely rare, but which, when it does exist, has more power than all the organizations and the most perfect ecclesiastical arrangements. You will, however, find it "touch and go" if you can sustain such an attitude, let alone kindle it in others, for which reason, though wholly opposed to superstition of every kind, I earnestly implore you to live much apart from your fellow-men, and to constantly resort to the Mount. You must be prepared to face the fact that Sadducees abound on every side, and they will be filled with indignation, as of old, when you preach a simple Jesus and his resurrection. This collision between materialism and spirituality will try the temper of your steel more than you are at present aware of, for not only will it prove a sword between members of the same household, but it will bring about an isolation and loneliness which will call forth the proof of your highest courage.

Right here lies, to my thinking, the crux of the whole matter, and, though it is easy enough to start with a jaunty step, it is a very different matter when most of the party fall away and you have to face the latter part of your journey alone with your Guide. One of the gravest temptations of the clergy comes under the head of gregariousness, but only those affect their fellows to any large extent who dare to remain spiritual, constantly communing with heaven, and having intercourse with the stars. Every sort of seduction will meet you in this respect, and the very theme of Love, which is your main inspiration, will prove in itself from time to time an insidious snare. Rest assured that our arch-adversary is the cleverest of foes, and that he is too wise to waste his time over the rank and file when he can pick off the officers. Again and again as an angel of light he will strive to spoil you under the guise of friendship, spiritual communions, and coziness, and every sort of delectation, which are all too easily impressed into the name of Jesus. Let me warn you, then, to be on your guard, and always set before yourselves this "evolution of soul" which rests between a man and his Maker; and short of which you will invariably find yourselves on a par with your people instead of going before them as the Great Shepherd does before his sheep in the wilderness. Do not imagine for an instant that there are not countless consolations, and that the Communion of Saints is not an immense refreshment even here on earth. My supreme anxiety, however, regarding you is that you should develop the interior life; that God should become real to you; that Jesus should be your Elder Brother, and, above all, that the Spirit should become for you the continual Fount of your true being. This is the type of minister who is the salt of his parish, killing the surrounding weeds, and constantly promoting health, purity, and everything which is of good report, and which tends to prepare his people for eternity.

Such a character has far more real influence than the mere orator or writer, or even the most charming personality, for in retrospect all men come to the conclusion that he who helped them most was after all the saint. For this cause I would earnestly impress on you the cultivation of strong and elevating influences, and be nobly severe in separating yourselves from those which

drag down and belittle your high calling, however fascinating they may be. Be extremely careful and make a rule to only associate with what distinctly improves you, and especially ask of God that you may never form any alliance unless your whole soul and heart and every part of your being be altogether and entirely united thereto in Christ. For the lack of such patience many a ministry has been marred, and any falling short as regards such a step is wholly unworthy of a man who is called to the high office of priest. If, however, by the grace of God, the highest and the best be granted you you shall experience what probably comes nearest to bliss in human affairs, and you shall only be strengthened in your desire to bring earth a trifle nearer heaven by the example of heaven being brought a trifle nearer earth. Therefore be men of piety and prayer, which will raise you far above the petty differences and despicable animosities existing amongst so-called Christians, until all in his good time you be so filled with the sense of the Indwelling Christ that wherever you go you shall be living sermons, and your whole walk shall reflect your Master.

You must, however, also aim at being rather more *humane* than ordinary men. The well-known motto "*Nihil humani alienum a me puto*" must find a place in the forefront of your diaries. Do not forget that if you are to help the world you must run all the risks which belong to being in the world. There is no set of feelings with which you must not be more or less cognizant if you are to be of any practical assistance. You must dare to face the most difficult possible questions, and never to burke difficulties, escaping from them under the garb of clerics, else you will very soon be shelved precisely as you have shelved the business of daily living. Of all the pitfalls to which we are subject none is more common than that of indulging in pure theory, whilst the world is bleeding, and whilst as ministers we are officially credited as experts in staunching its wounds. It will occur to you at times, no doubt, to run abnormal risks, but if ever you are to rescue others from hell you yourselves are bound to experience the fumes of the sulphur. You must, therefore, never pretend, even to yourselves, that your profession renders

you immune from the temptations of your brethren ; but you must descend into the arena and maintain the fight on a level with your opponents, defending the pulpit from the popular conception of a coward's castle. If you are to boldly rebuke vice you must face the fact of its existence, and if you are to bring any light on the social question, which is at the back of half of the world's ruin, you must bravely and skilfully deal with the dilemma without excusing yourselves on the theory that by touching tar you need necessarily be defiled. You must come out and make a desperate stand against gambling, drink, and every other anodyne with which human nature is tempted to seek oblivion from itself and to escape from the Eye of God. Nor must you be surprised if it falls to your lot to denounce those in high places who batten on the ruin of the poor, and who often make a superficial atonement by blasphemous doles and spurious charity. In your dealings with society you must know something about it before you have the right to express an opinion ; and you must strive to realize the extraordinary difficulties of the camel before you abuse him too crudely for not passing through the needle's eye. You will have to carefully consider the numberless variety of circumstances across which you are bound to come if you are to be men of any mark or usefulness ; and in your contact with them you will often be tempted to ask for the wings of a dove, or to take refuge in dogmas and meaningless truisms. Each of you, however, must be essentially a brother, and you must give your people the impression that you have been through the fire on your own account, else your sympathy will become mechanical and worthless. It will involve without a doubt constant self-expenditure, and from time to time you will strike cases which almost demand your life's blood, but it is just these agonies which constitute the true priesthood in the place of those airy, voluble rhapsodies which disgust and petrify many a suffering soul who is simply thirsting for light and guidance. You will find it all in the Gospels of Jesus if you dive into them deep enough, and in no single instance will you discover that a parallel is wanting in the short story of the Life of Christ.

Three other elements of humaneness are worthy of your notice : *Cultivate humor* as a saving grace, and pray every day for

the gift of good spirits, which will prove one of the best tonics in your surgery. Something is wrong with your ministry when you fail to appreciate a joke; and never forget how laughter helps over the stones, and goes far to sweeten many a pilgrimage. Do not try so much to be witty as cheerful, and if so be that you are always bright, though you may not be clever, you will do more good in a week than a sulky theologian in years. It is a painful fact that many a minister has become tempted to drink from the time that he was attacked by melancholy, and there is a certain side of religion, which, unless qualified by mirth, is calculated to send both the teacher and his pupils into a moral asylum. On the contrary, the greatest saints have nearly always been conspicuous for glee as the product of goodness, and so long as you preserve your own innocence and the Jesus-life is strong within you, you can afford to be merry without being inconsistent. A long face is one of the worst accusations ever leveled against a parson, though you may take it for granted he is more liable to self-centeredness and its corresponding gloom than any other set of men. The explanation probably lies in the truth that if his rôle consists of pointing men to heaven no one is more miserable than he if he falls short himself, or happier if his own face is turned towards Zion.

Be refined also, and recall that we represent the first Gentleman in the world. A clergyman cannot be too particular as to his habits, his person, and the whole atmosphere that he creates. It is a slur on Jesus when his ambassadors are slothful, untidy, or careless of those decencies which are demanded by etiquette, and the evasion of which is far more due to slackness than to godliness. I have always held that when on duty the officiating minister should be as keen about his uniform as any officer in the smartest regiment, and there should be a certain pride and nicety amongst those who stand for the Church as invariably obtains in what are called the highest circles. All this is quite compatible with perfect inward humility, and if you start by making it a rule it will become a habit to you. Take pride in your profession as the very highest to which any can be called. In all respects, then, quit yourselves like men, be strong.

Be also *intensely kind*. Cover the disgraced with a cloak. Never throw a man's past in his face. Be exquisitely tender to little children. Become models of chivalry towards all women. Be gentle towards the weak, and never flinch whatever odds you be called on to face; but in any way and every situation play the game so that the world may say of you: "He is first a man and afterwards a Christian." Thus let your humanness be evidenced by the mercy which it chiefly suggests. Never indulge in harsh judgments. Adopt charitable views. Never throw stones, and do not forget that there is more plate glass in a church than even in an ordinary house. Consider yourselves lest you should be tempted, and do not affect a superiority in morals, which sometimes distances the clergy from their people when it is not in the least warranted. Cultivate the term "we" rather than "you" in addressing others, and do not be ashamed of owning that you are made of the same clay as your fellow-strugglers whom you are striving to aid. Always give everyone the benefit of the doubt, and go on believing that there is any amount of good in men and women spite of the waves of pessimism which will pass over you. Sheer kindness is a force which is almost irresistible, and in whatever plight anyone may be, the great art of the minister is to put him at his ease, and treat him as he desires he should eventuate. Your Master was "the Friend of publicans and sinners," leaving the world from the company of two thieves. May you, too, become a byword for associating with the poor, the wretched, the degraded, and the wrecks of humanity, which it is your call to raise without putting a flagstaff where they went down. You will be often deceived; you will be often taken in, and you will be often maligned by the very people whom you are attempting to save; but however trying this may be, and however idiotic even you may at times appear, take my loving advice, and remember that kindness is the very essence of a true ministry.

Remember that you owe a very large quota of your powers to the realm of *Reason*. The average clergyman would hardly suggest that Jesus had been made unto him wisdom. Anything more pitiable than the standard of teaching which obtains in things spiritual it is really difficult to conceive. Small wonder that refuge is taken in what is known as the Liturgical side, con-

sisting too often of mere mummery and intonation of words which can be managed by any illiterate peasant. It is by no means surprising that the brain of the world should be found in the scientific professions when the study of metaphysics is so grossly neglected; and the minister is, without doubt, the last man to whom you would go for information except about some ancient document or childish legend, which is wholly inapplicable to mundane affairs. The clergy as a rule are extremely open to mental sloth, because their very calling is to deal with the subjective, and their diligence depends upon their honor. It is a matter of serious doubt if the churches will ever wield the power which they must have been intended to wield unless their representatives become known as men of profound learning, who can give helpful answers to searching questions besides being able to visit the sick and vamp about heaven, of which, by the way, they often know precisely as much as their listeners. Therefore, I would say to you, be diligent men and impress others with the dignity which always emanates from a library, and that atmosphere of knowledge which invariably commands respect. I know few attacks on Christianity more grievous and indefensible than the stupidity of the minister, and I have the utmost sympathy with the educated layman who finds himself unable to listen to a constant repetition of what painfully recalls his nursery. Remember that you are representatives of the Son of Man, and bend all your energies in every single direction to make your own manhood complete, so that none shall be able to despise you, but that all shall honor the indwelling Christ whom it is your mission to portray to the world.

My last message to you is to *Preach the Gospel*. Nothing else will ever save the world, and for this reason you must be Bible men to the very core. The denomination to which you belong is quite unimportant compared to this great issue. There requires almost a re-birth of faith in the atonement, and possibly it may rest with you to rekindle a fire which has burnt very low. In this connection you will have to meet Greeks to whom the Cross is foolishness, and who abound on every side. The educated world is a miniature Mars Hill where crowds congregate

every day to hear some new thing. Be bold and give them the Old Story, which is ever new, for, though an angel preach from heaven, there is no other panacea than perfect love as known in Christ for the woes of mankind. You must learn by constant meditation to trace Jesus throughout the Book, and realize how all the Scriptures are fulfilled in him who is the Alpha and Omega of our faith. This will only reveal itself to you by degrees, and the journey through the letter into the spirit is more than that of one Sabbath day.

Do not ever forget that what is known as the Gospel is the deepest of all mysteries, and that whilst you can never get to the bottom of it there is nothing simpler or more intelligible to babes. Cease to be disturbed or diverted by all minor considerations, but test every question by the standard of Jesus, and examine your consciences as to whether or not your conclusions would be approved of by your Master. Personally I have found that two things have grown to me inexpressibly dear, namely, the Gospels and the Sacrament of the Lord's Supper; whilst the Psalms and the whole of the Old Testament have acquired for me new and passing preciousness since I have regarded them as all leading up to Calvary. You will be twitted with being simple, reactionary, and obsolete; but some day the world will discover that to be a little child is possibly the greatest of all achievements. Truth is circular, and its climax consists of returning to our cradle. What men and women most require is peace within, which is only attainable by the revelation of pardon through the bloodshedding of Christ, and the secret of substitution as taught in his infinite sacrifice. It is self-evident that barren faith in such a story is worse than useless, and is productive of much hypocrisy, unlimited harm, and satanic superstition; but if you should be the means of producing a lively trust in the Divine Mercy as portrayed in Jesus, you will have saved a soul and covered a multitude of sins. Such a position has not been carelessly taken up by the writer, who, after passing through many schools of thought and knowing the human heart well, has returned to the position of his earlier years, and humbly prays God to send forth into the vineyard men who shall dedicate themselves to the same idea.

It is very curious how easily tired men become of theology, but I have never met a man yet who has grown weary of Jesus, and nobody knows better than myself what you will have to put up with, especially from the ecclesiastics. Many of them, I am glad to think, are beginning to find that unless they retrace their steps to Bethlehem their life's work will only be abortive; and I am sanguine that a great company of priests will be added to the faith as it is in Christ Jesus. All the voices will be contrary to you, and you will be faced by the romance of history, the exquisite beauty of worship, and the glorious conception of an external unity which will fascinate beyond all dreams. But if you are great enough to only preach Jesus and him crucified you will find that conversion is an individual matter, and that the struggle of accepting Christ is the same in every soul. Dare then to tell the world that "except a man be born again he cannot see the Kingdom of God;" and when it should timidly come to you by night for fear of the Jews still declare to it the same message, and challenge your questioners to come out for Jesus, and to join a people peculiar enough to rely on his merits, which can only become efficacious when their virtue is repeated in themselves.

It is a common saying that the world is thirsting for the Gospel, but I regard it as only partially true. It requires great unselfishness and humility to accept Christ, and neither of these two graces will ever be popular. Still it is the only way, and every single man must infallibly realize that he is nothing but a lost sinner, and that his only chance is in the imputed righteousness of the Saviour. This alone will bring everyone to the same level, explaining all political differences, reducing all to a similar obligation and canceling caste and class in one common debt to Him who died. But it will require all your pluck to stand by this creed; though if only a handful amongst you should prove capable of enduring to the end that handful will save their world. Nothing is more disastrous than the way in which the Church as a whole plays down to the public, for the reason that if it does otherwise it will be hated of all men or starved out by them, for His name's sake. The servant, however, must be made perfect as his Master was, through suffering;

and if you read the saints in any age or any branch of the Christian communion you will find that they were all conspicuous for preaching the Passion. Let no man bewitch you. The Galatians are a warning for all time; and it is not difficult to recall many who have slanted off in favor of religious diplomacy, which has landed them in high positions to the irreparable loss of their soul-saving power. The fact is that the plain Gospel is unpalatable, both to audiences and even to many of the clergy, because it necessitates the life of the early Christians, and the complexity of the present style has rendered this distasteful because so inimical to personal prestige or ease. Do not think for an instant that you are called to become moral Chadbands, but to strive to make everyone feel that the whole object of your existence is to bring them to the Cross.

The Gospel, however, you must recall, does not stop short at the atonement, and your words will be incomplete unless they contain the message of Pentecostal power. Jesus died not only to save from sin, but to bring the Spirit, which is power over sin, and here, perhaps, you touch the very climax of your ministry, when you realize that you aspire to be special channels of the Holy Ghost to those who devoutly desire to receive him. Preach the Holy Ghost. Tell mankind that God will re-live in them if they allow him so to do, and that on all Christians, if they be of one accord, and if they give themselves unreservedly to Jesus, will descend tongues of fire making them polyglots so as to converse in everybody else's language and sympathize with every form of pain. Your ministry will not have been a failure if you convince a single soul of the power of this indwelling Spirit, for you will have done an immortal thing and started a force of which you can never trace the issue, and which is bound to increase more and more, until, like the healing river, it creates life wherever it goes. But for this great endeavor you must stick to your text and never neglect the Word of God, and often and often alone and on your knees you must mark, read, and inwardly digest its teaching, until you are so saturated by it that you become living epistles, read of all men, and printed so clear that the most ignorant shall be able to read. Thus may God bless you; and may he grant you the special grace of final perseverance.

May you be used richly to his glory. May you promote the honor of his Son; and may you inspire many with the strength of his sweet Spirit, so that when your call comes to go Home you may not go alone, but have many children whom God shall have given you. And may you at the last hear these words which shall eclipse all other music: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

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ETHICAL SCIENCE AND ETHICAL CULTURE.

The current condition of ethical science is, in some ways, unique. It seems as though the twentieth century must needs construct its theory of life anew. Where are concepts and constructions now? Leaders like Martineau and Sidgwick are passed away; Intuitionism and Hedonism, theories which were fairly satisfactory to eighteenth and nineteenth centuries, cannot content us today. We may speak of the one in terms of energism, of the other as a form of social evolution; but the glory has departed. To Butler and Hume our terms would be unintelligible, and, apart from this question of theory, even the ethical, as a concept, is by no means secure. When once we see the seamy side of good and evil, all moral consciousness turns out to be a matter of "bad conscience." The task of ethical culture is by no means an easy one; just as this movement assumes its office ethical ideals seem about to fade and decay. Ethical culture must start with ethical science and ethical science must find some foundation. What is the ethical? This is a question which is not by any means an open one. We are ready to raise the problem, what is religion? Wherein consists right, as beauty? But the ethical is taken for granted.

In its development in modern thought ethical science has ever been allied with the questions of rights and religion. Before the proper limits of ethics can be determined it becomes peremptory to consider how the former is related to these cognate methods of apprehending life. The history of these sciences dramatizes the logic of their relation. Modern life and speculation make manifest in their ramification, a three-fold view of practical thought; such a view was originally based upon the principle of nature. Natural rights and natural religion were connected in their inception with the new theory of morality. As distinct tendencies the former ones were more pronounced than the latter; at the same time their development was more immediate and local. Today

there are no traces of natural rights and natural religion; in their stead we have an incipient ethical culture. In considering the possibilities of such a propaganda it may not be amiss to observe the career of two ideas which were all-absorbing in the eighteenth and nineteenth centuries.

The service of the enlightenment cannot easily be overestimated. Human rights and human worship were defined and defended by their advocates of reason and nature. Turning away from the mediæval period no little contempt was shown for feudal obedience to authority and scholastic reverence for tradition. Upon such a conclusion all things were at the risk of novelty. The enlightenment demanded rights apart from law, religion independent of revelation. As a result natural rights became a demand made by the individual upon the sovereign, while natural religion was contended for against ecclesiastical control. Extreme sacerdotalism became an extreme secularism. Such was the modern naturalization of philosophy; in consequence of it the juristic and religious views of man became national tendencies. With freedom and sincerity, man was allowed to adjust himself to the political and religious order of things. These flowers bloomed upon a field which is now arid and barren. In place of the natural rationalism a sober scientific method has arisen. Nature wears today a very different face from that seen by the enthusiastic supporter of natural rights and natural religion. Instead of these movements we are confronted by a science of sociology and a philosophy of religion.

It was as a propaganda that the enlightenment pursued rights and religion, and it was for this very reason that the movements came to naught. Present thought sees this very clearly. We do not urge natural religion in opposition to Christianity, but seek to investigate the latter in the light of religion as universal. Nor do we contend for rational rights as a political gospel, but rather study right and law as psychological functions of the human spirit. In the case of ethics is not the situation, if not the reverse, at least very different? Originally, in modern thought, the ethical was regarded as an abstraction, apprehended by thought and represented in some form of institution. Today it is looked upon as being a definite method of expressing and de-

veloping spiritual life in humanity. The position vacated by natural rights and natural religion seems to be occupied by a system of ethical culture. The present century with the one which has just passed, abandoning the enlightenment's factitious scheme of worship and politics, seems to be setting up a new method and a new goal. Ethical science culminates in ethical culture. The career of this movement cannot be prophesied, but the nature of it may be in some degree understood when the idea of the ethical has once been determined. When we understand what the ethical, as such, means, we can better adapt our thoughts to the problems of ethical science and adjust our convictions to the question of ethical culture.

Manifold as are the meanings which may center in the ethical idea, a sufficient classification of them may, perhaps, be made by saying, the ethical signifies (1) a general concept, (2) a theory or science, and (3) a form of life, which may be called common-sense morality. Apprehended in the form of a *concept*, studied in its manifestation in a moral *consciousness*, and represented in variations of social *custom*, the idea of the ethical may be fairly well understood. Then the demands of ethical science and the possibilities of ethical culture may be appreciated. In order to make headway in the philosophic treatment of the practical reason and its problems it becomes necessary to identify these three forms of study and to correlate them. Thus, the general principle of morality must be related to a more or less definite ethical theory, which latter must sustain some vital connection with morality, as given in the life of man in society. Various have been the relations which ethical science and ethical culture have sustained to the ethical principle in general, but the necessary form of the connection has not always been considered.

I.

1. What is the ethical? As a concept does it represent a phase of reality? Are ethical distinctions subtended by essential differences in the world? In aiming to answer these questions the peculiar nature of the ethical begins to appear. It is attempted to regard the world *sub specie boni*. Now, this attempt

is a difficult one; when we try to universalize the ethical its essentially theoretical character appears. In its form the science of ethics is very different from that of rights, religion, or æsthetics. So far as its character is concerned ethics depends upon rights and religion for its support. Ethics, to be sure, characterizes both of these sciences, and the concepts of the former must be determined in independence of these cognate forms of philosophy; nevertheless, ethical concepts are theoretical products of the practical reason, and do not represent any distinct form of reality. This peculiar condition of affairs in ethics is best seen when it is compared with these other sciences.

(a) The history of modern ethical thought reveals at once the dependence of the latter upon the philosophy of rights. Thus the importance of Grotius, and the principle *jus naturale*. From the latter the modern ethical principle was derived. Apart from the merely historical connection, the inner natures of the ethical and juristic principle reveal a close connection. Justice, as a juristic ideal, depends upon an ethical judgment and an ethical interpretation. In this sense justice is, indeed, an ideal, but if justice is to be realized recourse must be had to jurisprudence. The ethical is subjective; the juristic, objective. If the ethical is an intuition in man the juristic is a social institution. Whatever superiority ethics may here claim the balance of reality seems to be on the side of jurisprudence.

(b) A comparison of religion and morality brings out the same truth. There are at least two ways in which the idea of religion may be distinguished from the ethical; in each case the breach is complete; religion is found on the side of reality, while ethics remains abstract and ill-founded. Religion is first of all transcendental, and hereby it is related to a spiritual realm. Religion creates its own world in which faith lives and moves and has its being. Here the transcendental character of religion is an assurance of the latter's reality. No matter how high the ascent may be reality is never lost sight of. When beatitude is pronounced upon the poor in spirit and the pure in heart, the benediction is sincere, for theirs is the Kingdom of Heaven. Religion is thus realistic and departs from what is given. The point of departure is, not the good, but the bad; not the right, but

a sense of wrong; not virtue, but sin. The depth to which the religious spirit penetrates is but the reflection from the height to which it ascends. The path marked out by this sentiment is the true path of mankind's experience. In all this the ethical is inactive and cold; the goal of life, the spring of life are found elsewhere.

(c) By still a third comparison the peculiar limitation of the ethical farther appears. Ethics and æsthetics, representing, as philosophic tendencies, characteristic traits of human nature, reveal when compared a certain unlikeness. The æsthetical sentiment, however fine and sentimental it may seem to be, has ever manifested itself, and that in a very striking way. It has produced art. A sentiment, which may have seemed all too human, has been strong enough to impress its form upon stone and to construct huge edifices. More than that, the history of art shows that society has its hall of justice and its temple of worship; such architectural creations, representing something more than the mere works of convenience and necessity, reveal at once the reality of rights and religion and the creative power of the æsthetic. Has the ethical ever manifested itself in such a vivid way? This is a fundamental inquiry, the affirming or denying of which does not depend upon sentiment pro or con, but upon a serious view of spiritual life in man. Ethical culture may aim to project the ethical upon the world, but is ethical culture sufficient unto this? To answer this question the nature and limitations of ethical science must be clearly apprehended.

The science of ethics, as a characteristic form of expressing the soul's life, is quite different from those philosophic disciplines which treat of rights, religion, and æsthetics. These three sciences, as forms which express the spiritual life of humanity, are essentially two-fold. In the case of ethics this second form is lacking, and the default is more than striking. The study of the principle of *jus* is pursued in a philosophy of rights and a science of law. In æsthetics there is to be found a theory of the beautiful and a doctrine of art. With religion the two-fold movement is present, but not so perfectly expressed in the study of the subject. Here we have a philosophy of religion and a science of ethnic religions. Religion and revelation are a dualism, compar-

able to right and law, beauty and art. How stands the case with the ethical? The general idea is present and is easily subjected to analysis; but this idea is not projected upon human spiritual life. When ethical culture assumes its task it must not overlook the peculiar condition of its science, where the situation is not the same as in rights, æsthetics, or religion.

2. Yet the ethical is in some sense positive and practical, although its institutional nature may not be affirmed. The consideration of the ethical idea may be taken up in at least two ways. In the ethical subject the principle is made manifest in a moral consciousness; thus arises a kind of ethical psychology. In its universal form the ethical principle reveals a moral world order; to apprehend this, resort must be had to a metaphysic of morals. By pursuing this two-fold method of consideration the peculiar nature of the ethical may be more perfectly apprehended.

An ethical consciousness seems to be the direct product of spiritual life in man. But how is such consciousness made manifest? In general, ethical thought has seized the flower but has not penetrated to the root; this is to be found deep down in the spiritual life of man. As far as ethical thought has been able to solve the general question of the ethical it has brought forward the question whether the latter consists in a general experience of morality or a more definite ethical judgment. From the psychological standpoint it may be claimed that morality is made manifest in the form of conscience as an immediate factum; or it may be urged that the ultimate nature of the ethical consists in a judgment, which latter may be analytical and autonymous, or may be synthetical and heteronymous as a judgment of utility. But this discussion has ever been pursued as part of a theory. As a result the definite nature of the ethical has been lost sight of amid the conflict of opinions about ethical theory. Thus, the relation of the moral principle to the spiritual nature of man has not been independently; the ethical fact has ever been only a theory.

But still a second method of displaying the nature of the ethical has been employed in ethical science. The principle has been objectified. By the aid of such an idea as that of the moral world order the objective and universal nature of the ethical may

farther be seen. To construct such a world order, and to project it upon the universe, is a problem which cannot easily be solved. But only by thus universalizing the ethical may the latter be realized. Something more than subjective psychological facts are needed in order to apprehend the ultimate meaning of morality. Ethical commands may be enjoined, but it must further be shown that our view of life, where value is to be realized, compensation found, and retribution distributed, must be such as to perceive the organic nature of the ethical realm. But this depends upon ethical theory. The ethical realm is not a matter of perception.

Having asked the fundamental question, "What is the nature of the ethical?" we are able to see how peculiar is the problem. What a phantom is morality! How shall thought apprehend it? As a science ethics is not constitutive; as an idea the ethical is dependent upon a theory. We cannot content ourselves with a purely philological treatment of the problem where the natural history of the idea may be represented, nor is much to be gained from any set definition which may, after all, mask some favorite theory. The ethical remains as an unsolved problem. Call it practical philosophy, regard it as a science of life, treat it in the form of a particular theory and still the inner quality of the concept eludes us. That the ethical is a theoretical product seems to be the conclusion reached when the nature of the science and character of the concept have been examined. Apart from theory we cannot say what the ethical may mean, nor may we conclude that it has an independent existence. Certainly modern thought, which has aspired to give us a science of ethics, has confined its attention to the theoretical nature of the problem. Thus it began with Hobbes and thus it is today. As a science ethical is formal and cannot be compared with religion, rights, or art; rather is to be likened to what in speculative thought we esteem logic to be.

II.

The secret of ethics is to be found with ethical theories. In ancient thought this was true; modern philosophic attention has

made it more evident. With his intellect the antique thinker sought to fathom the depths of the *good*; the modern, energized by will, undertakes to perform an imperative *duty*. So far as the present is concerned current ethical tendencies may perhaps be summed up by saying the activities of the human spirit are ordered by desire or duty or a sense of value. In each case there is a struggle to express the quality of the ethical, and to endure such an interpretation with sufficient moral power that it may live. The ethical is thus an ideal which is not attained in theory any more than it is realized in conduct. At the same time the theoretical form of the ethical is surcharged upon the features of common-sense morality; as a result the moral life is expressed in the form of a generalization. The manifold of impulses, ideas, and affections, which make human activity what it is seen to be, is reduced to a unitary form of expression called Hedonism or Intuitionism. As a concept the ethical equals desire, or it is equivalent to duty. But here arises a question: Does the theory conserve the quality of the ethical? To answer this question particular theories must be examined.

(1) Under the hand of the psychological function of desire Hedonist ethics became a fairly consistent view of life, only it lacked depth. Hedonism has had many a method of treating the problem, but its ideas of pleasure and desire, of happiness and health, of prudence and benevolence are all incomplete. Where the theory gains in naturalness it loses in ethical quality. Does Hedonism represent that which the ethical in human experience is felt to contain? In answering this question we are at the very heart of our inquiry. It matters not how adequate may be the psychological analysis of the Hedonist method, or how consistent the theory as such may be. The one essential is this: Is the ethical found therein? Hedonism, with its heteronomy, with its psychological calculus of pleasure, with its purely social construction, ever falls below the plane of ethical truth. Utility and sociability are not part and parcel of the ethical; nowhere within the circle of them is absolute character to be found. Spiritual life cannot thus fall a prey to organic impulses and social schemes; "a man's a man for a' that," and his qualities must not be reduced to characterless living.

(2) Guided by a theory of duty the ethical has had a meritorious interpretation, yet the secret of the former has not been solved. Intuitionism has proceeded from the moral life in the same way that Hedonism has departed from the natural or psychological consciousness. By means of the intuitional view the ethical has been dignified and infused with practical force; the problem has been presented, but this is almost the limit of Intuitionism's service. The ethical theory of duty involves a circle, while the practical result of the principle is to create a labyrinth. No goal is presented; no result is attained. To make duty teleological would be to defeat its own peculiar aim; to temper it with life and love would seem to make it "pathological." Such was the judgment of one like Kant. More recent advocates of the doctrine have not failed to see and to acknowledge this difficulty. Thus T. H. Green was wont to admit that ethical principles were only "formative and influential." Here consists the condemnation of Intuitionism. As a theory it leads nowhere, produces no fruit, accomplishes no result. We blame the Jesuit for his ethical maxim: "The end justifies the means;" we should similarly blame the intuitionist for his continual tendency to let the means take the place of the end. Teleology and resultfulness are just demands of the human spirit, and the latter cannot be confined in a mystic maze of endless avenues and enjoined to walk well therein. Let the theory of the ethical, whatever that theory may be, interpret its problem so that life shall have a goal for human endeavor and a response to human aspiration. Man cannot remain content with an interpretation which is only, after all, a tendency in the object and an attitude in the subject. To do justice to the ethical something more than a tendency is necessary. Thus far Intuitionism has contented itself with adjusting its compass needle, but has done little to discover the pole toward which it points.

(c) The theory of value mediates between the principle of duty and desire; at the same time it seems to approach more closely to the heart of the problem. Empirical considerations drawn from the characteristic behavior of the affectional process in consciousness, and all the means employed by Hedonism are insufficient as an identification of what we feel the ethical must be.

Nor are dogmatic deductions of right and duty any more satisfactory; such intellectual intentions are suggestive, but their content is limited. Now, as a theory in ethics the value principle is somewhat of an innovation, hence we can speak only of what the theory promises to be. At once the principle seems to be a mediator between Intuitionism and Hedonism, just as it also has its own independent interpretation of ethics. All that in Hedonism is natural and warm is adjusted to the sterling quality of Intuitionism. As a principle value is related to desire, for it represents a tendency more or less natural. Man seeks that which profits. But value has its own more than natural significance, representing an ideal which commands duty and inspires devotion. The valuable should be sought. The ethical is valuable; the former may not represent actual desire just as it may not actuate duty; but the ethical consciousness says that there is something which man should desire. The ethical function is represented by a value judgment; practically viewed, human life consists in an endeavor to realize that which is valuable. Now, value as an ethical principle must be absolute.

But as a theory the principle of value reveals the fact that the ethical cannot stand alone. The support which is erected by this last theory, however, is not so external and temporary as the scaffolding of Hedonism and Intuitionism. Value points in a direction which is more than ethical; it shows that moral relations among men are all too human. "Can a man be profitable unto God?" Here the customary limits of ethical thought are transcended. It is thus that the peculiar attitude of human thought, and the equal characteristic impulse of human life, which may be described as coming under the general head of the ethical, seem to lead elsewhere. Especially is this so when the ethical is regarded as the absolutely valuable. For this something partaking of the spiritual world is necessary. To exist the ethical must be more than human, more than ethical. The ethics of theory is essentially abstract.

The unreality of the ethical is further betrayed by the application of its principles to life in the world. Here the aspirations of the ethical, as well as the practice of that which in theory seems so immediate, are singularly baffled. A realistic view of life, where

the latter is lighted up by the ethical, can only deepen into a decided pessimism. What avails it, then, to speak of ethics when the world presents a scene which is by no means compatible? Apart from theory what are good and virtue, right and duty? Ethics proceeds from an ethical consciousness in man, but is man conscious of being thus ethical? Modern ethical science, in aspiring first of all to be real and psychological, has ever been guilty of assuming its first principles. The ethical has been the creation of ethical science; duty and benevolence are not thus to be assumed; performances are the part of humanity, they are produced only after conflict. A categorical imperative or a dictum of universal benevolence may be set up as ideals, but cannot be presumed as realities. The abstractness, from which ethical theory seems calculated to relieve the ethical concept, turns out to be a fatal defect in that which purports to be an interpretation of life. The idea is a theory and the latter has only a theoretical existence. Thus it is that ethical culture is confronted with a great problem; it must bear the burden of human conduct and must create the ethical life.

III.

Common morality is thus the culmination of the ethical in fact and in theory. And it is here, likewise, that ethical science is parallel with ethical culture; the common line of departure is laid down by human life. Here the ultimate criterion is to be found. A final question, or what is really the goal of all ethical inquiry, here presents itself. How may the moral life be considered, and how shall its development be carried on? When common morality is seen to be the criterion of ethical science the possibility of ethical culture may be determined.

The whole history of modern ethical science makes it clear that common morality as a criterion has been justified only after a long struggle. Beginning with Hobbs the conduct of life was deliberately and factitiously constructed out of elements which in the individual were non-moral just as they, in society, were mutually antipathetic. From such an artificial construction the science of ethics has only recently recovered. And how long

is it since Associationism tried to show that common morality is only a masked Utilitarianism, and that the man of sincere morality values his own conduct just about as a miser counts his coin? But the day of Mill, like the day of Hobbes, is passed and gone. Barring certain characteristic adjustments of the theory of organic evolution common moral life has become the starting point of ethical theory. Intuitionism has referred its intuitions to traits and qualities in individual and social life, while "rational Hedonism" has, in the case of Sidgwick, admitted that the first principles of common morality are the "middle axioms of Utilitarianism." The ethical life as such, emancipated from theory, becomes intuitional and axiomatic.

When it is thus seen that the ethical idea and ethical science are alike dependent upon living morality the peculiar nature of the problem may more easily be seen. How shall that life be realized and developed? This is the final interrogation. The ethical concept, call it good or duty, right or benevolence, is a theory which finally traces back to human moral life. What, then, of ethical science? Ethics is seen to be a normative science having, in practical thinking, somewhat the same position as logic holds in speculative philosophy. A philosophic study of the human spirit must be in accordance with ethical principles, yet these principles do not suffice to produce any new form of spiritual life any more than formal logic enables us to construct a universe. Life must be regarded from the standpoint of the ethical; thought must be logical; but logic and ethics similarly fail to contribute to human living. From some other source the reality comes.

Likewise with the projected ethical culture. It cannot advance beyond the normative form of ethical science. There the culmination was in moral life and therein the limit of ethical theory was found. Thus the ethical cannot be produced by a direct effort any more than it can be deduced by sheer speculation. Something more in accordance with the life of the soul is demanded. This can be supplied by religion, perhaps by religion alone. Here is a form of human life and thought which is intimately related to what we believe man to be; when the peculiar difficulty of the ethical problem is appreciated, recourse must be had to something more organic than ethical culture. This

does not mean that morality is to be "touched with emotion," but rather suggests that the ethical, in order to find its place in the spiritual life of humanity, must ally itself with some other form of philosophic culture, and what is better adapted than philosophy of religion? At the same time some of the rough-hewn forms of man's moral life are supported by a philosophy of rights, and, thus this science may share in bearing the burden of the ethical. It may, indeed, be said that the juristic is inferior to the ethical, so far as ultimate value is concerned, and that thus legality is no substitute for morality. But rights has this advantage over ethics: it exists and acts, expressing itself in a definite, institutional form. And herein consists the peculiar trustworthiness which is to be found in both religion and rights; they represent reality, for they take the world as it is given. In a certain sense ideal determinations are present, but they are not Utopian. Law exists; worships; lives; apart from all theory reality is at once encountered. In a normative way the ethical may assume the form of a science; but as a form of culture it can never manifest the reality which appears in rights and religion. Morality may prescribe particular rules, set up certain forms, and thus assume a certain torso-form; life, however, is lacking. That the ethical is thus limited is a conclusion forced upon us when we measure the meaning of the ethical concept, perceive the trend of ethical theory, and then appreciate the demands made upon culture by human life.

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Book Reviews.

MACDONALD'S MUSLIM THEOLOGY.*

Professor Macdonald's book has been received with a unanimous cordiality of appreciation. As is customary with the RECORD, in reviewing the publications of the seminary professors, the words of others are borrowed to furnish an estimate of the book. If the continued expressions of approbation become a little monotonous, the sufficient excuse lies in the fact that it has been impossible to find anything else to introduce by way of variety.

The *Nation*, in a careful three-column review, speaks as follows:

This is a capital essay in a difficult field. . . Obviously the task of combining the qualities of a semi-popular treatise with those of a text-book for special students is no easy one, and Professor Macdonald deserves corresponding credit for the measure of success which he has achieved. The book is, as the author claims, a pioneer of its kind, as a readable compendium of this somewhat remote material; it is also the work of a thorough scholar in the field, who has delved independently in the original sources, and can speak with authority. . . . The main lines are plainly and vigorously drawn, and the salient points of the history are grasped so firmly and set forth so lucidly that even the reader quite new to the field cannot fail to get a clear idea of the course in which these currents of Mohammedan life ran. . . . The writer shows himself to be in sympathy with the native scholars, not impatient of their crudest notions, and—what is comparatively rare among Occidental commentators on Oriental writings—appreciative of their sense of humor. . . .

To sum up: This work, unpretentious as it is, is a credit to American scholarship and will be welcomed everywhere in the learned world as an important contribution to the literature of its class. All those, especially who are seriously concerned with Mohammedan studies, will feel themselves deeply in the author's debt.

The *New York Independent* begins an appreciative review in this way:

This ninth and latest of the thirteen hand books announced for "The Semitic Series" enhances the scholarly and selling value of the others, excellent as they are. It is a manual of rare clearness and comprehensiveness, giving in pithy, compact exposition a wealth of difficult detail and making a remote and technical subject thrillingly interesting to one who reads with sympathy for human effort, and the preparation of previous experience with philosophy and Christian history. Throughout the enormous range of this small volume, covering twelve centuries of Muslim history (A.D. 632-1859), proportions are observed and values em-

Development of Muslim Theology, Jurisprudence, and Constitutional Theory, by Duncan B. Macdonald, M.A., B.D. New York: Charles Scribner's Sons, 1903, pp. xiii, 386.

phasized, and intricate thought presented with a clear firm touch, and a style at once rapid, positive, and fresh that commands the reader's gratitude and admiration and affords him an untiring delight.

The *Churchman* observes:

The merely curious reader will find in it abundant interest. To those who contemplate missionary work among Muslim people it will be very valuable.

The opinion in Great Britain accords with that in the United States. *St. James Gazette*, London, finds occasion to say of the book:

The diffidence to which the author confesses in his attempt to present a connected and satisfactory account of the institutions which form so large a part of the framework of Moslem society is perhaps natural but is certainly superfluous. The interest in Mohanimedan institutions and conceptions is distinctly increasing among a wider circle than the official classes who are brought into contact with them in India and other parts of the Empire, and there is no book in existence in our language which serves as a brief but scholarly introduction to this field of study. . . . If such a book as this had been in existence for the last decade or two there would probably be a less prevalent ignorance on the nature of the Sennoussi propaganda and other subjects which from time to time force their way into the practical political sphere to the exceeding mystification of the general.

It is not altogether strange that the practical bearings of the work should especially appeal to subjects of the British empire. There is a touch of similar appreciation of the bearing of such investigations on practical politics in the review appearing in the *Guardian*. Here the reviewer remarks:

The book is extremely interesting to anyone who cares either for theology, law, or statesmanship, for Professor Macdonald deals with the Constitutional Development, the Development of Jurisprudence, and the Development of Theology.

Professor Goldziher, of the University of Buda-Pesth, who is probably the foremost European authority on Muslim civilization, contributes to the *Revue de l'Histoire des Religions* a careful review of the work, a few extracts from which will indicate its general tenor:

L'étude critique de l'histoire politique, religieuse et littéraire de l'Islam a fait en ces dernières années de tel progrès qu'il est vraiment opportun de tenter un nouvel exposé d'ensemble de cet ordre de questions. Il est fort réjouissant que cette œuvre ait été entreprise par un homme d'une valeur éprouvée comme M. Macdonald, professeur au séminaire théologique de Hartford (Connecticut), qui a déjà fait preuve de ses aptitudes spéciales à traiter l'histoire religieuse, dans des publications dont nous ne rappellerons ici que ses excellentes études sur Gazâli. . . . La maîtrise et la solidité d'informations dont il témoigne dans la solution de ce triple problème prouvent que les scrupules énoncés dans son Introduction, à la perspective d'aborder une tâche assurément fort lourde, n'étaient pas

justifiés. Il est familiarisé avec les recherches de détail dans ce vaste domaine; d'un esprit critique très libre et d'un jugement personnel, il a su en grouper les meilleurs résultats en un tableau historique qui se distingue par des qualités de style et par une exposition vraiment attrayante. . . .

Nous ne pouvons que féliciter l'auteur d'avoir aussi bien réuissi son œuvre et nous espérons qu'il aura contribué ainsi à répandre dans des cercles plus étendus une juste connaissance de l'histoire religieuse de l'Islam.

ALEXANDER'S DEMONIC POSSESSION.*

The value of this work lies in the author's fine equipment for original work — holding, as he does, degrees in medicine and divinity; the large range of its historical induction — going over the fields of pre-Christian, post-Apostolic, mediæval and modern demonology; and the distinct medical examination of the cases which the New Testament presents.

After a rapid but careful review of the history of demonology, with special attention to its presence in the Old Testament books, canonical and apocryphal, the Septuagint and the Rabbinic literature, and a clear statement of Christ's comprehensive opposition to the various beliefs current in his day, the author takes up the medical aspects of the New Testament cases, which he treats at length, placing them in the Jewish and ethnic setting of their times (Chs. III and IV).

From a careful induction of these cases he gathers them into three typical groups: (a) Epileptic insanity, *e. g.*, The Capernaum Demoniac (Mk 1: 21-28; Lk 4: 31-37). (b) Acute mania, *e. g.*, The Gerasene Demoniac (Mk 5: 1-17; Mt 8: 28-34; Lk 8: 26-37). (c) Epileptic idiocy, *e. g.*, The Demoniac Boy (Mk 9: 14-29; Mt 17: 14-20; Lk 9: 37-43) — the three groups having a common physical basis in lunacy or idiocy. At the same time he recognizes in certain of these cases a residual phenomenon transcending the phenomena merely pathological. This residual phenomenon is the confession of Jesus as the Messiah, or the Son of God, present in such specific cases as the Capernaum and the Gerasene Demoniacs, and, generally, in cases occurring early in Jesus' ministry (Mk 1: 34; 3: 11, 12).

This confession he considers impossible of reference to *accident*; its peculiar constancy among a class of persons whose afflictions were marked by the elements of caprice and inconsequence places this out of the question. Neither can it be referred

Demonic Possession in the New Testament. Its Relations Historical, Medical, and Theological. Wm. Menzies Alexander, M.A., B.Sc., B.D., C.M., M.D., Edinburgh. T. & T. Clark, 1902. Scribners Importers, 8vo, pp. xii, 291. Price \$1.50 net.

to *clairvoyance*; the concentration of attention involved in such a theory is precisely that point at which the insane are specially defective. Equally out of the question is its reference to *verbal information*, either from Jesus himself and His disciples, or from those outside His circle; Jesus statedly repelled the demoniacs' testimony of His Messiahship, an attitude which necessarily must have determined the public utterance of his disciples, whatever their personal convictions may have been, while, outside His discipleship, the nearest approach to a conception of His Messiahship was the conjecture that he might possibly be a John the Baptist *redivivus*, or one of the great prophets came back to earth (Mt 16: 14). A popular explanation has been that these confessions came from *the Messianic impression* made upon these supersensitive minds by Jesus' august personality, for everywhere among the people was a Messianic hope, and everywhere on souls receptive and unreceptive came a spiritual impress from Jesus' self that to say the least was unique. To this impress the receptive yielded, the unreceptive placed themselves in opposition, but it was felt by all. So with the complex organism of these demoniacs — what remained of reason welcomed in Jesus the Christ, what of reason was clouded feared in Him the Tormentor, and they cried in apparent self-contradiction, "Thou art the Holy One of God! Why hast Thou come to destroy us!" (See Bruce, "Miraculous Element in the Gospels," p. 187.) In this explanation the author holds there are elements of truth. The widespread existence of a Messianic hope, the deep impress of Jesus' personality need no proof; it is possible even that the demoniacs themselves may at one time have shared this hope and felt this impress, but that their shattered reason, in the confusion of mental operations which characterized it, should have brought this hope through such impress to an expression of Messianic recognition, which in this early part of Jesus' ministry existed at best only latently in the most spiritual minded and sympathetically receptive souls of His discipleship, is preposterous. Whatever the demoniacs may have thought or felt in their previous stage of mental soundness, their present condition of mental confusion and incoherence rendered such discrimination psychologically impossible.

These theories, however, cover the field of a natural explanation of the phenomena; it remains, therefore, that the only explanation possible must lie in the field of the supernatural. To such an explanation the author confesses, holding that these confessions of Jesus' Messiahship were due to specific demonic influence — their evident purpose of inciting popular enthusiasm to a pre-

cipitation of the crisis between Jesus and the Roman authorities showing their hostile and malicious spirit. This influence, the author claims, is definitely stated in the significant phrase used with reference to both the Capernaum and the Gerasene Demoniacs, by which they are spoken of as being "in an unclean spirit" (Mk 1:23; 5:2) — a phrase clearly identical with that which Jesus himself used regarding David's inspiration by the Holy Spirit, referring to him as speaking "in the Holy Spirit" (Mk 12:36). An inspiration from the one source, it is maintained, is as possible as from the other.

This position the author develops through the remainder of what is thus the most important chapter in his book (Ch. V), showing the two classes into which, from the above induction, the New Testament cases of possession fall: (a) those manifesting the natural features of mental disease, coupled with the supernatural feature of the confession of Jesus as Messiah, and (b) those manifesting the natural features of mental disease, without report of this supernatural feature, or, in other words, cases self attested and clearly supernatural and cases not self attested and simply natural. It becomes, consequently, interesting to note that the self attested cases are remarkably few in number, and confine themselves to the earlier portion of Jesus' ministry; so that it would seem evident that the demons obeyed the injunction of silence laid upon them by Jesus, though it is not clear whether the author holds that, in spite of this silence, the demons still continued to exert the influence of possession and to be cast out by Christ and His disciples (pp. 164, 165). On the other hand, the author clearly acknowledges the use by Christ of popular language in cases not genuinely demonic, *e. g.*, the case of the Demoniac Boy (Mk 9:14-29). See Appendix, p. 271.

As to the antecedents of genuine demonic possession, it is held that they reduce themselves to the single element of some kind of mental disorder, while the range of such possession is distinctively limited. The spirits are never considered by Jesus to exert a moral influence over the possessed, so that the latter were responsible for their actions; such depravity as they manifested was part of their disease. Nor are the spirits reported to have caused within the possessed any intellectual damage beyond their already physical condition. The whole demonic action is confined to the residual phenomenon of the Messianic confession, which "was an instantaneous act, evoked in, with and under the presence of Christ" (p. 173). Consequently hypnotism cannot be resorted to as an explanation of these disorders,

since this is always a purely physiological or pathological process induced through the organs of sensation.

Following these chief chapters are three — two discussing in detail the Beelzebub controversy and the difficulties of the Gerasene affair (Chs. VI, VII), the other disposing of the alleged continuance of genuine demonic possession in post apostolic, mediæval, and modern times (Ch. VIII). An appendix of enlarged foot notes completes the volume.

A careful reading of this book makes it evident that its position is one to be reckoned with. Whatever one may personally hold as to the author's theory, it is clearly presented and maintained with an induction that covers the ground. As a consequence it does not yield to the exaggerations, either of an orthodox supernaturalism or of a radical naturalism. It faces the difficulties and gives them fair discussion. They may not to every mind come always to their satisfactory explanation (*e. g.*, in the difficulties of the Gerasene case, p. 212); but no one will ever accuse the author of unfairness in their treatment, or assign to him the consciousness of an apologetic purpose in the explanations which he gives. There is nothing of the controversialist in him. Beyond this one cannot escape the conviction of the author's wide reading, within the fields both of Science and Biblical Criticism and his scholarship within this reading. The book is no compilation; it is an original research, in which the whole problem is subjected to a new examination.

As a possible criticism attention might be called to the impression of incompleteness created by the fact that the author declines to go into any discussion of the process of possession. He does so, however, not through any unwillingness to admit the problem of such a process, but wholly through an inability to master it within the space at his command (p. 173). He holds his treatise, at the most, only a fragment, with much material held *in retentis* and many important questions untouched (p. viii). Should such material be forthcoming later and these questions discussed, we may assure the author of a respectful and receptive hearing for what he has to say.

M. W. JACOBUS.

For those who wish a handy brief concordance to the Revised Version, with some additional information on the main geographical, historical, chronological, and similar points, the *Oxford Cyclopedic Concordance* will prove just the thing. It is made up of material drawn from the "helps" to the Oxford Teachers' Bible but revised and brought up to

date, all arranged alphabetically as a concordance, and furnished with a set of fifteen fairly good maps. Evidently, the scope of such a compilation is quite limited. As a ready reference book for Sunday School teachers or Bible readers it should be very useful. Being bound separately it makes the necessity for a large cumbrous Teachers' Bible less pressing. (Oxford Univ. Press., Am. Branch, pp. 300. 75 cts.)

E. E. N.

That an *Old Testament History* from the pen of Dr. Henry Preserved Smith would be fully abreast of modern research was to be expected, and the expectation has not been disappointed. In all that makes for the scholarly quality of such a book, in the full acquaintance with the literature of the subject, vast and varied as that is, in mastery of the critical problems involved in dealing with the sources and in ability to present his results in an interesting and often vivid narrative style Dr. Smith has proved himself worthy of his task. We only wish that the same commendation might be accorded to the majority of the conclusions presented as the results of the best modern scholarship. It is yet more difficult to feel at one with the author in the extremely sceptical attitude he takes toward so much of the Old Testament material; and his frequent disparaging, almost contemptuous, remarks on the statements of the Biblical writers cannot be commended. It is surely not necessary and, in cases, may do much harm to write thus of the Bible.

This work, already given the distinction of being the first Old Testament History to be written in English from the point of view of modern scholarship (a judgment, by the way, not entirely correct), both because of the well-known scholarship of its author and its place in the International Theological Library, will doubtless enjoy a wide circulation. It is only the more necessary then to indicate its main features somewhat in detail.

Dr. Smith's position is, on nearly all points, that of the more extreme critical school. He gives practically no credence to the patriarchal stories and is very doubtful as to Moses. The most that he can say is that such a person may have existed. Of course with this renunciation of any large degree of faith in the most ancient traditions of Israel goes also the rejection of the Mosaic covenant, at least so far as any exalted religious or moral elements are concerned. In regard to such a matter as a revelation to Moses, or Israel's history being connected in any way with a divine revelation, Dr. Smith is silent and the silence is ominous. So far as we can see, according to the author Israel was in no important sense different from her neighbors religiously until Amos and Hosea had given their messages. On what foundation these two prophets built Dr. Smith fails to make known to us. To our mind such conclusions as these can be reached only by critical processes that are so arbitrary and subjective that they condemn themselves. Too often Dr. Smith dismisses the testimony of the oldest material with such remarks as "but the account is not easy to credit," or "this is incredible," and then proceeds to substitute his own conjectures or leave us altogether in the dark. Furthermore, our author often supplements the Biblical material by additional information drawn mainly from his own conjectures. The result is that such characters as Moses, Samuel, Saul, David, and Elijah stand before us as very different

from the Biblical representation. Conjectural supplementation is of course sometimes necessary. What marks Dr. Smith's book is its frequency and boldness. We miss the caution and reserve of such men as Dillman, Kittel, Driver, McCurdy, yes, even Guthe and Wellhausen. Dr. Smith is too evidently under the influence of the spirit of Cheyne or Winckler to give us abiding results. How different the conception of Hebrew prophecy given here from that held by the late Dr. A. B. Davidson!

The portion of the work treating of the history from the fall of Samaria on is less open to objection. The theory of the work of Nehemiah and Ezra is that advocated by Kosters, Torrey, and others, and their work is located in the fourth instead of the fifth century B. C. Ezra is made to follow Nehemiah, and the decrees, together with much other material in the books of Ezra and Nehemiah, are pronounced worthless fictions, notwithstanding the able defense of their genuineness by E. Meyer. The Septuagint is dated as late as 160 B. C.

It is therefore only a qualified approval that can be given this new History of Israel. With many excellent features and containing much that is new and helpful, its faults are manifold and serious. Its fatal defect is that it leaves Israel's religion wholly unaccounted for. On the basis of Dr. Smith's presentation, Amos and Hosea and Isaiah are enigmas. Israel's religious conceptions, up to the age of Amos, having been but little removed from ordinary Semitic polytheism, the subsequent remarkable teachings of prophecy demand a far more complete explanation than they get at Dr. Smith's hand. To those who know the intricacies of criticism many of its statements will not appear offensive even when not approved. To others who are not accustomed to the free critical way of handling the Biblical material and who highly reverence the Old Testament, much of this book will be painful reading. (Scribners, pp. xxv, 512. \$2.50 net.)

E. E. N.

As an outgrowth of fifteen years of study and teaching, and to suitably arrange the latest thought for systematic study, Prof. J. W. Beardslee of the Western Theological Seminary of the Reformed Church in America, has published an *Outline of an Introduction to the O. T.* The body of the book consists of a study of the author, form, design, contents, and literature of each O. T. book in order; special studies touching unity, sources, peculiarities, style, and value being devoted to the books most under critical debate. The positions taken at all points are very conservative, but fortified with arguments that mainly have slight effect in these days. He had done far better to have utilized the sterling material found in the arguments of Baudissin, Klostermann, Köhler, Hommel, Jas. Robertson, John Smith, and Möller. (Revell, pp. 215. \$1.20.)

C. S. B.

For a number of years Old Testament students have felt the need of more such books as Dr. Driver's "Notes on the Hebrew Text of the Books of Samuel." That valuable work has at last found a companion in *Notes on the Hebrew Text of the Books of Kings*, by C. F. Burney of Oxford. Much of the material here presented was already available in the most recent German commentaries, but it is a great advantage to have it sifted and criticized by so judicious and competent a scholar as Mr. Burney.

The English student will find here the latest and most reliable observations on the many puzzling or obscure places in the text of Kings. We would call particular attention to the notes on the section describing the temple and its furnishings, especially the (partly) new and attractive explanation of the ten "bases" and their lavers, with the accompanying photographic illustration of similar temple-vessels recently discovered in Cyprus. (Clarendon Press, pp. xlviii, 384. \$4.75.) E. E. N.

Notes of a happy and profitable journey in *The Land Where Jesus Lived* is the author's characterization of his own book. Dr. Hallock was one of 820 members of the "Celtic Cruise" of 1902, and he desires particularly that his book shall be a memorial of that journey. The company entered Palestine by way of Haifa, going thence to Nazareth, the Sea of Galilee, and then turning their faces toward Jerusalem. The author has good powers of observation and description, and his book is interesting reading. Of course there is nothing new in it, nor is it always up to date. However, it will serve its purpose with Sunday School teachers and scholars in making the Holy Land more real and vivid. (American Tract Society, pp. 298. \$1.50.) E. K. M.

Mr. R. S. Morrison, lecturer in Oriental languages at University College, Toronto, has added to Messrs. T. and T. Clark's Bible Class Primers an excellent little sketch of the History of Egypt. The history proper extends only to the conquest by Alexander, but there are added chapters on geography, religion, life, literature, art, etc. In the 116 small pages of it all a wonderful amount of information has been very clearly and brightly packed. As was inevitable, judgments are sometimes too absolutely stated, but that will do little harm with those for whom it is intended. A more serious defect is the lack of a list of books for further reading. (Imported by Scribners. 20 cts. net.) D. B. M.

Professor James Henry Breasted's *Battle of Qadesh* is the first detailed study that has been made in the strategy of the ancient East. That battle itself was not by any means one of the turning-points of the world's history. It decided little or nothing except, as now appears, that the Hittite general had an excellent grasp of strategic methods, and that Asiatic warfare in general was not conducted simply on the keeping hammering away principle. But the battle was a picturesque one; Rameses II distinguished himself highly in it as a hard fighter if not a good general; so the court poet sang and the court artists painted and cut his praises all over Egypt as the single-handed retriever of a lost field. There, up and down through the whole land, the Cookist and the Gazer to this day open the wide mouth of wonder at the record of a desperate fight on the Orontes some 3,000 years ago.

The records of it, therefore, are plentiful but confused — almost contradictory. The decipherment, collation, explanation of them has taken long. Only recently has it been possible fairly to translate them. Now it has fallen to Prof. Breasted to reconstruct the whole situation; to fix the site of Qadesh; to determine the movements of the two armies, and to give us our first view of ancient Asiatic strategy. Beginnings at this

of course there have been. Meyer divined much; Chabas made an excellent first translation; Maspero, in his earlier account, came close, if briefly, to the truth. But great credit is due to the present study for its thoroughness and patient working out of detail. There can be little doubt that the battle is now clear and that Prof. Breasted's explanation will hold its own. (Decennial Publications of the University of Chicago: From Vol. V.)

As we have confidently anticipated, Dr. George Matheson has given us a second volume upon *Representative Men of the Bible*. We hail the book. It hardly matches its predecessor. But it ranks still well above any other effort in its class. The author has a rare facility for vividly sketching real human life. His work is at once stimulating and steadying, even though also at rare intervals eccentric. Again we say, and we say it earnestly, let preachers who are feeling after the living pulse-beats of Old Testament life for a life stimulus in their sermonic work take in hand this and its companion volume. They open a straight path to rich treasures of real life. (Armstrong, pp. 351. \$1.75.) C. S. B.

It is good to see various men at work upon O. T. characters. Dr. M. B. Wharton publishes a volume upon the *Famous Men of the Old Testament*. This author has none of the scholarly instincts of Dr. Matheson. Nor has he any such power of searching, connected thought. And he also lacks in real appreciation and fine taste. But in a ringing, popular way he exalts the men of old. Quite possibly his type of work stirs some to good deeds in the same line. Moreover, a purchaser of this volume will find various original poems included in his bargain. (E. B. Treat & Co., pp. 333. \$1.50.) C. S. B.

The late Dr. R. F. Weymouth was well and favorably known to New Testament scholars by his "Resultant Greek Testament." On the basis of that Greek text he prepared and left ready for publication an "Idiomatic translation into everyday English" which has been edited and partly revised by Ernest Hampden-Cook and published under the title *The Modern Speech New Testament*. New English translations of the Greek Testament are becoming, possibly, more numerous than useful. One is inclined to pass the same judgment on some of these efforts that Augustine did on the numerous Latin versions and their makers of his day. As a rule a new English version is either a revision of the text of what may be called the English Vulgate (the line of text represented by Wyclif, Tyndale, King James' Version, the Revision of 1881, the new American Revision), or it is a completely independent effort actuated by no desire to preserve any rendering of the standard English text simply because it is familiar, even though it may be correct and in good form. Dr. Weymouth's translation is of the latter class, and as the work of a painstaking scholar is well deserving of careful consideration. As compared with the "Twentieth Century New Testament" this one will be found less inclined toward strikingly new renderings chosen more for effect, apparently, than for the demands of an accurate rendering. As a helpful commentary to be used along with the Revised Version this translation, with its good explanatory foot notes, should prove very serviceable. But as a translation it is not

equal in vigor and faithfulness to the Revised. It is impossible here to criticize the renderings in detail. Many of them invite criticism and the editor requests that any suggestions that may lead to improvement be sent to him. We should, however, wish him to tell us why *ἔμῶν τὰ καλὰ ἔργα* in Matt. v: 16 is rendered "your holy lives." (Baker & Taylor Co., pp. xvi, 674. \$1.25 net.)

E. E. N.

For ten years Stevens and Burton's *Harmony of the Gospels* has been favorably known as a valuable aid to the study of the Gospels. Being planned with especial reference to the historical study of the Gospel material it exhibits certain features not found in any other harmony. A revised edition is now before us which differs from the first in improvements in the Table of Repeated Sayings and in the addition of a map of Palestine, suggestions on the method of study and useful chronological tables. (Silver, Burdett & Co., pp. xiii, 244. \$1.50.)

E. E. N.

To repeat the Gospel story as told by the four evangelists, neglecting doctrinal matter in favor of events, is the plan and scope of Dr. Davis' *Annotated Paraphrase of the Story of the Nazarene*. Our author assures us that he arranges all events, save in one case, in their historical order as to time and place. It would be a gratification if one could share Dr. Davis' assurance in these matters. The fact is he brushes aside uncertainties, treating them rather as settled questions. Our author interweaves the secular history of the day and enriches his narrative with chronological, geographical, and topographical facts, as well as descriptions of the social customs of the time. He tells us that there is "no deviation from the traditional view" of the life of Christ, whether Protestant or Catholic, unless for cogent reasons. Dr. Davis' method is to paraphrase the Gospel text, unfolding its meaning and amplifying the narrative by explanations and illustrations drawn from the surroundings. The work is divided into ten parts, the first describing the advent, the second Christ's investiture, the third his Judean ministry, and the remainder following the usual order as given in most of the Gospel harmonies. The spirit of the work is reverent, presenting the story of *Christus Victor, Salvator, Consolator*. It is furnished with a synopsis of events, chronological tables, and a brief index. The work is less scholarly than that of Dr. Andrews, but much superior to many other recent lives that might be mentioned. (Revell, pp. 428. \$1.75 net.)

E. K. M.

To the rapidly multiplying presentations of Jesus' Teaching Dr. Frank Hugh Foster has added a small volume to which he has given the title *The Teaching of Jesus Concerning His Own Mission*. It is intended as a simple, popular statement of the main elements of Jesus' doctrine as to his purpose and work. The author sums up Jesus' teaching under a few headings, sets them forth plainly, forcibly, and earnestly, and closes by including them all within the one great teaching that Jesus came to save. There is little discussion of conflicting modern theories. Only in the chapter on Salvation as Redemption and Forgiveness does the author elaborate his argument and contend for the correctness of his exegesis. Dr. Foster is not concerned to offer any "new" theology in this book.

He is well within the boundaries of orthodoxy. To many a one who wishes to hear the essence of Jesus' teaching on the points in question this little book may prove a helpful guide. We would criticise it chiefly for its extreme brevity and its omissions. It does not present adequately Jesus' full, rich thought or teaching on the points chosen, and it has omitted some elements very important, if not essential, to even a brief outline of Jesus' doctrine. (Am. Tract Soc., pp. 136. 75 cts.)

E. E. N.

A *Life of Christ* drawn from the apocryphal and legendary gospels and other extra-canonical literature has just come to hand from the pen of James DeQuincy Donehoo. The work aims to make accessible to the English reader the whole body of ancient and mediæval extra-canonical literature devoted to the life and words of Jesus Christ. The author's plan is to combine all these elements, allowing them to tell their own story in the unaltered words of their authors, and explaining, through foot notes, the resultant narrative. The merits and defects of such a scheme are at once evident. It enables the student of the life of Christ to get a good conception of the great mass of accretions which that life had accumulated by the end of the Middle Ages, and upon which the Roman Catholic Church was being nourished. But our author's plan tends to confuse the reader as to the origin of the diverse sources made use of and their relative antiquity and value. However, Mr. Donehoo in his excellent introduction gives us the key to his work. He first presents a well classified list of authorities, and then a list of the main sources, with some excellent introductory matter regarding each. At the head of each chapter he places the main sources drawn upon and combined into a continuous narrative and developing the theme of the chapter. Then by marginal references the source of each paragraph is readily determined. A glance at the table of contents reveals the fact that the apocryphal, legendary, and extra-canonical literature amplifies the life of Christ as portrayed in the canonical Gospels, chiefly as regards his birth, childhood, and his post-resurrection activity. Mr. Donehoo has done a careful piece of work, for which all students of these apocryphal sources will be very grateful. The plan has been carried out with skill and discretion, the author relying upon the best scholarship and having no specially pet theories of his own. His work tends both to discredit and to accredit in a way the legendary material of which it is constituted. If wisely used the book will serve to a better understanding of the church's effort to understand the life of its Founder and Head. (Macmillan, pp. lix, 531. \$2.50.)

E. K. M.

The editor of the "Presbyterian Banner" publishes under the title of *Scenes and Sayings in the Life of Christ* his expositions of the International Sunday School Lessons for 1902. The work is rather a series of studies of certain phases of the life and ministry of Christ, though these studies are arranged in a sequence that is intended to be chronological. Dr. Snowden has an easy and vivid style, which makes his book good reading. Our author is of a dogmatic turn of mind, however, and his conclusions have evidently been long since stereotyped. He scarcely touches upon any critical questions, and gives the reader little hint of the problems

that are involved in any thorough handling of the sources. Such works as the one before us, however, will be read by many people with great avidity and profit. Others will throw the book aside as uncritical and prejudiced. (Revell, pp. 371. \$1.50.)

E. K. M.

A most sane and effective little book on *The Incarnation* comes to us from the pen of J. Armitage Robinson, Dean of Westminster, dealing with the problem of the Virgin-birth. It is a reprint of three addresses delivered in the Abbey during Advent, 1902. The author rightly conceives the question in hand to be a matter of widespread, gravely serious thought. He names in particular two points of view, the scientific and the critical, as confronting the old faith with serious challenge and doubt. He deals with both in utmost respect, deprecating at length all appeals to an archiepiscopal repronouncement of the old dogma. He feels that the moment is one of peculiar interest and anxiety even. But he would advise mutual respect and confidence, while on the one hand scientists search deeper for the origins of life, and critics explore farther among the origins of our Gospels. Meanwhile he inserts among these friendly discussions these suggestions: First, the fact that Paul and John affirmed the *fact* while ignoring the *form* of the Incarnation is itself of high significance. It intimates that its full value may be appropriated, while the problems of the Virgin-birth are not so much as named either to affirm or deny. Second, man, as described in Scripture, is akin to God, however sad and remote his actual state. Here lies a natural basis for the Incarnation. Third, study the Christ of the Gospel of Mark. He is royally unique. His life is full of wonder. And all is so natural. Explain him. The Incarnation is the only key. And within this key it is only to be expected that the highest wonder of all should be lodged. Face all his life in Mark, and there is no incongruity with all the rest in the Virgin-birth. Approached by this path, that wonder does not seem in the least grotesque. When the whole is viewed together seemliness marks each part. Fourth, the two affirmations in the Gospel records bear signal marks of verity. They mutually avouch the truth. This, a true historical method, must concede and affirm. Fifth, tradition calls for explanation. How explain Ignatius and the Creed? And finally this truth has been gladly and reverently cherished by the tenderest, wisest, and saintliest of men in all the ages. In the face of all these facts it cannot be declared incredible. It is a congruous and appropriate form of explanation of a most glorious and comforting fact of our cherished Christian faith. The book is a beautiful model of discussion of such a theme at such a time. (Longmans, pp. xvi, 48. 90 cts. net.)

C. S. B.

Among the numerous contributions to the Edwardean literature called forth by the recent bicentenary celebration special interest and importance must be attached to *An Unpublished Essay of Edwards on the Trinity*, edited by Prof. Geo. P. Fisher. The editor embraces in his preface a brief literary history of the treatise, together with his own critical views and speculations regarding it. The major portion of the volume (Part I) is given over to a sketch of Edwards' life and a study of his theology, all in Prof. Fisher's characteristically clear and comprehensive style. The

Essay on the Trinity is printed for the most part just as Edwards wrote it, the aim of the editor being to reproduce the original as nearly as possible. The author's abbreviations are allowed to stand, and no attempt is made to correct the faulty orthography. Every student of Edwards' theology will rejoice over the publication of the Essay on the Trinity, for it is undoubtedly the most comprehensive and carefully wrought out statement of his views on that important subject. (Scribners, pp. xv, 142. \$1.25 net.)

S. S.

Mr. John W. Chadwick in his *William Ellery Channing, Minister of Religion*, displays afresh the many excellencies of style which appear in all his former books. Readers who were fascinated with his *Theodore Parker* will in this new work miss nothing of that which constituted the essential charm of that volume. Brilliant is perhaps an extravagant word to apply to Mr. Chadwick's achievement, but ably and gracefully written it certainly is. The story of Channing's life, while singularly devoid of dramatic incident and of the external features which ordinarily appeal to the biographer, is, nevertheless, replete with an interest all its own. In his attempted measurement of Channing's influence on American life we are pleased to note that the author has had the wisdom to search for it in terms of social rather than exclusively theological results. The dignity of human nature, the greatness and worth of the human soul as over against the extreme Calvinistic doctrine of total depravity, was the central theme of all Channing's thought and preaching; and it is mainly because of this that he is and will be remembered. It is very clear that Mr. Chadwick's Unitarianism is of a much more radical type than Channing's—a fact which the reader will do well to keep in mind since it necessarily lends some personal color to his interpretation of Channing's theology. While never lacking sympathy with his subject, it is easy to believe that he found the life of Theodore Parker—between whom and himself there seems to be a much closer intellectual affinity—a pleasanter, more congenial task. The closing paragraph of the book is admirably worded: "It is impossible for anyone to study Channing long and carefully and not feel that if, from any height, he sees and knows the present order of the world, he finds the realization of his hopes far less in the spread of those particular opinions which received his intellectual assent than in the softening of sectarian animosities, the diminution of sectarian zeal, the kinder mutual regards of different bodies of believers, the enlarging sympathy of the world's great religions, and the labors of those men who are doing what they can to lessen party spirit, to improve social conditions, and to uphold, in spite of proud contempt and rancorous opposition, the things that make for peace." (Houghton, Mifflin & Co., pp. xviii, 463. \$1.75 net.)

S. S.

The publishers and the family of Dr. Horace Bushnell have placed the reading public under no small indebtedness to them by the issue of a new, enlarged, and greatly improved edition of his *Life and Letters*. The recent commemoration of the one hundredth anniversary of Dr. Bushnell's birth furnished new and interesting proof of the power and permanence of his influence as a teacher and interpreter of the Christian religion, and

of the widening appreciation in which his name is held in this country. Many who read Mrs. Mary Bushnell Cheney's book when it was first issued will feel prompted, we hope, to enjoy it again in its present form; many who never read it will now delay no longer.

Whoever reads the chapters which relate to the doctrinal controversy, aroused by Bushnell's theological views will feel amazed at the marvelous progress which Christian thought has made in the last fifty years. The truth of Christ, as Dr. Bushnell apprehended it, is not so much a belief, or system of belief, as a form of life; and only in proportion as it is made to possess, divinize, and rule the soul can it be said to have spiritual efficacy. God was to him much more than a philosophic deduction, a mere hypothesis required to account for the universe; he was a *person*, man's loving friend and companion, whose offer of forgiveness and salvation through Christ was something infinitely more than can be comprehended or expressed in any man-made theory of atonement. Bushnell set himself with all the ardor of a prophet to deliver New England from the evil consequences of a Calvinistic theology so extreme that one has recently characterized it as "orthodox rationalism." In place of human reason and its confident reliance upon logical processes as a means of arriving at spiritual truth he substituted the teaching that spiritual truth is directly, immediately apprehended by the spirit of man in living communion with God.

In his letters and the more unstudied and spontaneous expressions of his thought does he appear most interesting and truly lovable; for here is found the clearest revelation of his marvelous personality—so genial and tender, so full of youthful exuberance and hope, even amid circumstances which to a less courageous and heavenly-minded man would have seemed quite insupportable. Here also we discern that unfailing affectionateness and tender solicitude for wife and children, wanting which no man, however wonderful his achievements, can be truly great in our eyes. (Scribners, pp. x, 601. \$3.00.) s. s.

The address which Bishop Lawrence delivered a year ago in Trinity Church, Boston, in commemoration of the tenth anniversary of the death of Phillips Brooks, appears in a little book bearing the title *Phillips Brooks. A Study*. The author must have found it difficult to treat so vast a subject in so small a compass, but most readers will feel that he made a very judicious use of the modicum of space which a single oration afforded. Emphasis is laid on three particulars in the character and teaching of Phillips Brooks as constituting his special contribution to the religious life of our times. (1) His doctrine of the Divine immanence and the essential unity of the universe. (2) His serene confidence in God as the God of all truth, and his consequent conviction that religion had nothing to fear from the discoveries of science. (3) The emphasis which he placed on the naturalness and healthiness of the religious life, and the divine sonship of man. Without meaning to detract in any way from the author's claim for Phillips Brooks, it should not be forgotten that William Ellery Channing was the great inculcator of the doctrine of divine sonship; and that while Brooks' message on this subject came to many with all the

freshness and impact of something new, he was, in reality, but reiterating the teaching of another great Bostonian of a previous generation. (Houghton, Mifflin, pp. vi, 51. 50 cts. net.) S. S.

Dr. Lyman Abbott in his life of *Henry Ward Beecher* departs widely from the lines ordinarily pursued by the biographer. No attempt is made at completeness of detail in the delineation of Mr. Beecher's wonderful personality, nor does he gather up and rehearse with any degree of fullness the many interesting facts of his career; for the reason, perhaps, that he considers that these have received sufficiently ample treatment already. The book may be described as a biographical study which aims at impressionistic truthfulness rather than photographic exactness of portraiture. Breadth of treatment is its leading characteristic. The salient features of Mr. Beecher's life are set forth with much fullness and comprehension—e. g., his close identification with all the leading reform movements of his day, especially the great anti-slavery struggle; the unique service which he rendered to his country by his speeches in England, which had such a remarkable effect in leading the great middle class of the British nation to transfer their sympathy from the Confederate to the Union cause; and the profound influence which he exerted on the religious life and theological thought of his day. Dr. Abbott's picture of Beecher, though hardly more than a sketch, possesses a degree of merit which should entitle it to take rank as the authoritative portrait of one of the greatest of nineteenth-century Americans. (Houghton, Mifflin, pp. xxxviii, 457. \$1.75.) S. S.

Austro-Hungarian Life in Town and Country, by Francis H. E. Palmer, is one of the series describing our European neighbors. It is an interesting description of the conditions existing today in the dual monarchy. It makes clear many of the complex problems arising from racial and religious differences, which threaten to overthrow the government on the death of the present ruler. The book is well written and richly illustrated. (Putnam, pp. 301. \$1.20 net.) C. M. G.

Books like Mr. Myron H. Phelps' *Life and Teachings of Abbas Effendi* raise curious problems as to the state of religious thought—apart from professional theologians—among us. The book is a study of the Babi religion or rather of the Beha'i branch of Babism, which, under the guidance of Beha Ullah and his son Abbas Effendi, the present head, has very completely superseded the legitimate elder stock ruled over by Subh-i-Ezel. Mr. Phelps is innocent of all Persian or Arabic, but he is an ardent student of popular philosophy and theology, is eminently dissatisfied with Christianity—at least as taught by the Christian Church—and may be described, not unfairly, as a gentleman in search of a religion. So he came upon the Babis, visited Abbas Effendi in his exile at Acre, stayed there for a month under instructions through an interpreter, and has now given us his results in excellently clear form. Of course there is little new in the book. Those who wish really to understand Babism will turn to Prof. E. G. Browne's books and learn what the first European authority thereon has to say. They will discover there that it arose from the

Shaykhi sect of Shi'ites, that there is no essential novelty in it except some ideas which it has taken from Christianity and pushed to the most curious pantheistic extravagance, in fact, that it, in the conditions of its origin, has marked parallelism with the Tai-Ping movement in China. That it, too, in every respect but the Christian admixture, is like very many other Muslim sects which have risen, run a course and vanished again into the bosom of Islam. That it, however, separated itself more and more therefrom, ceased to be a Muslim sect and came to regard itself as an annuler and successor of Islam, even as Islam regards itself as successor of Christianity and Judaism. Such is the situation at present. Babism is the last, full, and true revelation, and Abbas Effendi is the representative of God upon earth and can claim the belief and obedience of all mankind.

This then is the prophet whom we are summoned to follow. His gospel has broken the barriers of the Oriental peoples and is being preached in our midst; here is even a member of the New York bar writing a book about it. The East again claims the religious guidance of the West. That the West sorely needs religious guidance is truer than we like to think; to the Oriental our materialism is overwhelming and our idea of religion a farce; our God, for them, is a benevolent something to whom we, at stated intervals, pay some perfunctory devotion and then think no more of it till the next time comes round. If we are too apt to regard the Oriental as a dissolute hypocrite, he retorts upon us as godless dogs. The East, then, may have something to teach us after all. So we may well ask what this new gospel is. It proves to be very old indeed. It is simply a bundle of syncretism from all the dead and dying sects of Islam. The philosophical basis, which Mr. Phelps finds so attractive, is the ordinary Sufi theory; its method and hierarchy is borrowed from the Isma'ilians who gave us also the Fatimids, the Assassins, the Druzes, and divers other things; its ethics is an *omnium gatherum* from all the mystics and moralists of the Muslim world. New in it is the queer admixture of Christianity spoken of above; some of the queerer results of it seem to be unknown to Mr. Phelps; they will be found in Prof. Browne's "Year in Persia." Of course Mr. Phelps does not recognize the provenance of all the jumble which he gravely sets before us. His knowledge of Islam does not go far enough for that. But the elements stand out with absolute clearness on his pages. Literal, if unconscious quotations, are strewn through these and prove how carefully and well he has done his work. So his book may be taken as a distinct supplement to those of Prof. Browne; more it can hardly claim to be.

Yet its value and interest is not there. These lie rather in its exhibition of a plainly outstanding phase of American life and thought—the eager snatching at any promise and claim of authoritative religious guidance. As a consequence any prophet, nowadays, may have a hearing and a following if he but proclaim stoutly enough his own doctrine and divine appointment, which cannot but raise the questions: Has the Christian Church, in its present so prevalent abandonment of theological teaching and the authoritative attitude for an idea of philanthropy and a system of ethics, not misread the signs of the time and the needs of the people? Does there really exist that popular objection to positive re-

ligious teaching and to the conception of a special revelation of which we have heard so much?

The introduction by Prof. Browne should be read and taken to heart by every theologian, above all by every missionary. It is written by a man who has a rare knowledge of the Muslim, especially the Persian, East, and is sound to the core. The student who has realized its truth is well on his way. (Putnam, pp. xliv, 260. \$1.40.)

D. B. M.

By far the best general *History of Christian Preaching* is that just issued by Prof. T. Harwood Pattison. There are numerous monographs upon different periods and many books of "Sketches" of eminent preachers. The biography of individuals is ample. But this book and one by Dr. Broadus are among the few books covering the whole field. This is more voluminous than the work of Dr. Broadus. It is finely illustrated with portraits of the more eminent men. It is fuller than Dr. Broadus' history on modern, especially English preachers. The writer blends judiciously the personal and the homiletic data regarding the men he discusses. We wish that the limits of the book had given ample space to the personal delineation for which Dr. Pattison with his sympathy and humor is so richly endowed. Chapters two and three on "The Preaching of Jesus" and "Apostolic Preaching" seem to be peculiarly fresh and valuable. For the sake of completeness as a manual the book sacrifices somewhat fullness of discussion regarding the most eminent names. We wish that much material could have been put into foot notes or finer type to allow ampler presentation of the personality, methods, etc., of the greater men. We wish too that Dr. Pattison had devoted a chapter to some broad deductions upon preaching based upon his wide survey. These wishes, however, only indicate that we want more of his good things — and yet the volume is a large one and could not be well increased in size for the purpose in view. We are under great debt for so clear and forceful and fascinating a book upon a theme which has been so neglected: for it is a remarkable fact that this field has been relatively somewhat overlooked. Pastors would find it very stimulating in their work to get into fellowship with their fellow craftsmen by reading this volume, and would derive not only fresh knowledge but deeper motives in their work, from this best book of its class. (American Baptist Pub. Soc., pp. 406. \$1.50.)

A. R. M.

The increasing sense of the interest in the words and music of hymns is attested by the appearance of Prof. David R. Breed's *History and Use of Hymns and Hymn-Tunes*, which he says is the "the outgrowth of my own needs as a teacher of practical theology" (in the Western Theological Seminary, Allegheny, Pa.) Fourteen chapters are devoted to hymns and some to tunes. In each case an attempt is made to trace the history of the form in several stages and to classify the phenomena of present usage. For example, after chapters on Ancient, Greek and Latin, and German hymns, and on the Metrical Psalters, the field of English Hymnody is divided into three periods: (a) 1650-1780, Doctrinal and Didactic, (b) 1780-1850, Missionary and Evangelistic, (c) 1850- , Experimental and Devotional; and then in each period certain writers are

selected as typical and subjected to a brief examination. The plan is strongly controlled by the well-known lists of hymns in order of hymnal-usage that are given in King's "Anglican Hymnology" and Benson's "The Best Hymns."

There are many excellent features about this book. It aims to be orderly and to present its subject in its historic evolution. The style is clear, positive, and not effusive. Many of the judgments expressed and the summary statements offered are certainly sound. And the manifest desire to magnify and dignify a neglected subject is heartily to be commended. We have no doubt that many readers will derive benefit from using the book as a guide to study.

But we are constrained to add that the book is singularly disfigured by errors in detail. We started to make a list of these as they happened to be noted, but grew weary in the effort. As samples of the rather frequent mistakes in words (misprints?) we mention "*Guido Arentino* (p. 268), "*Excelcis*" (p. 16), "*stupedit*" (p. 35), "*Terrible distressed*" (p. 71), "*East Grimstead*" (p. 237), "*Totenham Court Chapel*" (p. 147), and the atrocious blunder in the fourth clause of the Te Deum "*inaccessibili voce*," for "*incessabili*" (p. 18). These little inaccuracies are paralleled by many doubtful or erroneous assertions upon many points. We doubt whether Miriam's Song is "the oldest specimen of choral song in all literature" (p. 13), whether Hebrew psalmody was suspended in the Exile (p. 15), whether "neither David nor David's times can be so well known from the Books of Samuel as from David's Psalms" (p. 70), etc., and as to a numebr of historical analyses and definitions, particularly the limits and characterization of the author's "Three Periods" (pp. 70-81). We think that it is not true that accentual and rhymed verse was invented by Christian hymnists (implied on p. 27), that Gregory the Great did all the things for music often attributed to him (pp. 259-260), that "Sternhold associated with himself another poet, John Hopkins" (p. 58), that the Scottish Psalter of 1650 "became the psalter of the psalm-singing churches of the English tongue for two hundred years" (p. 61), that Watts' Psalms were published in 1707 (p. 63), that what our author persists in calling "The Bay Psalmist" "passed through a number of editions unaltered for about one hundred years" (p. 64), etc., etc.

We might go on to emphasize the singularly defective and misleading impression regarding the scope and tendencies of Nineteenth Century Hymnody that the author's method involves—throwing emphasis, for instance, on Miss Adams and Newman on the strength of a single hymn each, and totally ignoring men like Kelly, Conder, Monsell, Gill, How, Lynch, Ellerton, Thring, Wordsworth, not to speak of lesser names. We might point out the exceedingly inadequate and faulty account of the genesis of our hymn-tunes—a subject that is crowded into a corner in these pages by a useless disquisition upon some points in the history of music before 1000.

The best part of the book is that devoted to the discussion of particular hymnists and their hymns. But the general framework in which this is set is very poor, showing that the author has not done the original work

that he ought before publishing what purports to be a comprehensive history nor used any great judgment in arranging the materials with which he was familiar. (Revell, pp. 364. \$1.50 net.) W. S. P.

A Short History of American Presbyterianism is a title which adequately describes the contents of a little volume of composite authorship the purpose of which is to tell in fewest words the essential facts regarding the planting and development of the Presbyterian Church in this country. The period covered is from the earliest beginnings to the reunion of 1869. The story is divided into three periods, with divisions and authors as follows: I. From the founding of the church to the American Revolution, by Prof. Alexander T. McGill of Princeton Theological Seminary. II. From the American Revolution to 1786, by Prof. Samuel M. Hopkins of Auburn Theological Seminary. III. From 1786 to 1869, by Prof. Samuel J. Wilson of Western Theological Seminary. (Presb. Board of Pub., pp. 207. 25 cts. net.) S. S.

The third volume of the "Story of the Churches" series to make its appearance is *The Methodists*, by Prof. John Alfred Faulkner. The various excellencies which characterized the earlier volumes are present also in this. To condense the history of one of our great religious denominations into a story of about forty thousand words, and make it at the same time a reasonably adequate and readable story, is not the easiest task in the world. Prof. Faulkner is to be congratulated on the degree of success with which his particular task has been achieved. (Baker & Taylor Co., pp. 264. \$1.00 net.) S. S.

The Woman's Home Missionary Society of the Methodist Episcopal Church has just published the record of its first twenty years' work (1880-1900), entitled *Twenty Years' History*. The compiler, Mrs. T. L. Tomkinson, is to be congratulated on the admirable way in which she has avoided the danger of overloading the story of the movement with masses of statistical material. The record of the two decades is a noble one, full of all the patience, self-denial, and heroism of missionary effort, and also full of blessed results which surely promise greater things for the future. It is all so well told that the reader forgets that he is reading a semi-official compilation, and reads on because he has become interested in these women and their work and in the growth of their society. No Methodist home or Sunday School should be without this little book. (Woman's Home Miss. Soc. of M. E. Church, Cincinnati, pp. viii, 301. \$1.25.) E. E. N.

Among the many popular works on human immortality which have recently come to light we know of none which in clear grasp of the problem, in general poise and thoughtful presentation of argument, is as good as Rev. William Chester's *Immortality a Rational Faith*. He holds that the argument for immortality if it is to have effectiveness must be cumulative; absolute demonstration is impossible, but he believes a moral certainty can be reached. Science, Philosophy, and Religion do not any of them contain demonstrations, but all contain what he characterizes as "predictions" of immortality. The book is accordingly arranged in

three main divisions, as indicated, with a thoughtful closing chapter on Conditions of Life after Death. The presentation in each division is well wrought out. (Revell, pp. 207. \$1.00 net.)

A. L. G.

Some months ago Alfred Russell Wallace published in the *Independent* and also in the *Fortnightly Review* an article the purpose of which was to show that the earth holds a unique and almost central position in the stellar universe, and that its geological history indicates that it alone is, or ever has been, the suitable abode for man. This thesis, emended and elaborated, has been wrought out into a considerable volume bearing the title of the shorter article, *Man's Place in the Universe*. This work is not designed to be primarily a study in astronomy, and astronomical criticism has made it clear that the writer's competency in this particular field of scientific investigation is by no means impeccable. The eminent author's purpose is fundamentally apologetic. He aims to defend the supremacy of man as a spiritual being from the line of attack that would discount both his uniqueness and his significance in view of the unimportance of the planet on which he lives and the probability that there are elsewhere in the abysses of space myriads of other rational beings. In spite of the fine assertion of the inherent nobility of man which the book contains, the reader of the present generation will feel that its chief interest is biographical. It is now well on toward half a century since there came to Wallace on his fever-stricken bed in the Moluccas the idea of progress through natural selection which gave him a place beside Darwin as one of the founders of the modern theory of biological evolution. This work shows how the problems which the first decades of controversy brought to the fore burned themselves into his consciousness. Not only theology, but man's natural instinct revolted against the insignificance and the degradation to which the theory of Evolution at first seemed to condemn those who had felt themselves the lords of creation, and the recipients of God's redemptive act through Christ. This work would at that time have come with a comforting assurance to those who felt themselves crushed by the sheer bigness of the process sketched by the evolutionary hypothesis. It is interesting to see how this problem has continued to be of supreme importance to one who, like Wallace, lived into those early discussions. To a man of the twentieth century spirit these questions of space and time have fallen into the background, and ethical and spiritual problems have taken their place. The common feeling is that if the latter are solved the former will take care of themselves. This book remains thus not unfittingly symbolized by the volcanic peak of Ternate, where his first great idea came to him—a landmark of past convulsions of ideas, an index of a time when new continents of thought were being defined and ancient conceptions were being submerged. The book is beautifully printed and illustrated by numerous maps and drawings. (McClure, Phillips & Co., pp. 326. \$2.50 net.)

A. L. G.

Dr. Paul Carus persists in his energetic endeavors to popularize knowledge in respect to Oriental religions. His last effort appears in a small pamphlet *The Canon of Reason and Virtue*, which is an extract

from his larger work, *Lao-Tze's Tao Teh King*, which has already been reviewed in our pages. This extract from the Chinese philosopher's writings is of interest, and to those who wish a sample of his work is perhaps as serviceable as anything accessible. (The Open Court Pub. Co. 25 cts. net.)

A. L. G.

Prof. George William Knox of Union Theological Seminary was invited to give the first of the N. W. Taylor Lectures before the Yale Divinity School. These, as published, constitute *The Direct and Fundamental Proofs of the Christian Religion*. The author's general apologetic method is the correct one of starting with a minimum of belief and trying to establish that, and then, on a foundation so established, of rearing a more complete edifice of reasonable belief. In this volume he proposes to discuss only the minimum. The "question here is simply, Is the Christian Religion true to men who accept unhesitatingly the modern view of the world." This book is the first effort of a domesticated Ritschlism to formulate an apologetic. The quotation already made from the Preface shows at the basis of the book the laudable motive which has impelled the whole Ritschlian movement, the method in detail shows the originality, and at times the brilliancy, which we should expect from the author, and the conclusion is the one characteristic of the school of thought which the book represents. The argument may be summarized as follows: In the discernment of truth, certainly in the field of religion, value judgments are of supreme significance. That religion may be said to be true, and also absolute, which satisfies, and satisfies completely, man's inherent religious need and supplies him with an adequate ethical ideal and impulse. Christianity does this as respects the former through its idea of God as Love, and as respects the latter through the idea of the Kingdom of God. The possession of these two ideas is the center of Christianity, and the proof of them should form the center of an apologetic to a modern man. Any adequate criticism of the book would involve a discussion of the premises and conclusions of a whole theological school, which it is needless to say is impracticable here. The inherent weakness of the whole position is its view of Christ, which is nebulous and ill-defined. It attempts to erect on a basis professedly objectively historical, a superstructure combined of the diverse elements of metaphysical phenomenalism, ethical realism, empirical mysticism, and skeptical criticism, and to persuade the world that this is a purely scientific process leading to an assured result. We are not of the opinion that by this method either the true significance of the person and work of Christ or of the religion which bears his name can be established. In the particular volume before us the chapter of most interest and originality is the Fifth. In this the Conflict of Religions, as instanced by the strife between Confucianism and Buddhism, is developed with fine skill and intimate knowledge. It could well be elaborated into a volume and we hope it may be. (Scribners, pp. x, 196. \$1.20 net.)

A. L. G.

Dr. George A. Gordon's Lyman Beecher Lectures on *Ultimate Conceptions of Faith* received at the time of their delivery much and favorable comment in the religious press. After three introductory chapters on The

Preacher as a Theologian, The Quest for a Theology, The Categories of Faith, Dr. Gordon, in the last six chapters, takes up successively The Individual Ultimate: Personality, The Social Ultimate: Humanity, The Historical Ultimate: Optimism, The Religious Ultimate: Jesus Christ, The Universal Ultimate: The Moral Universe, The Absolute Ultimate: God. Dr. Gordon's theological views and his power of expressing strongly his profound convictions will unquestionably win for this last work of his a wide reading. The framing of the topics treated is distinctive of the man's habit of thought. He always deals in ultimates. He loves to feel the sense of crises in his problems and the sense of completion in his solutions. This mental attitude is reflected in the style. The sentence is the unit of his thought. The pages are scintillant with epigrams, and the longer sentences, even, stand as self-sufficient wholes. Open the volume almost anywhere and the first sentence your eye lights on will in numberless cases have that peculiar quality of unrelatedness that makes it quotable, i. e., that suits it to a different context. His utterance is sometimes enriched by a really extraordinary amplitude of suggestive adjectives, occasionally manifests something of poetic vision into the heart of things, and it is always positive. In his earlier work the potent influence of the best Greek philosophy has always been most characteristic. In these lectures the author seems to have felt, as never before, the charm of the masters of modern philosophical thought. Throughout the book emanate the qualities of a thoughtful, courageous, and unusually responsive nature. (Houghton, Mifflin, pp. xix, 398. \$1.30.)

A. L. G.

My Struggles for Light, by R. Wimmer, is, on the whole, a rather remarkable little book. It bears the sub-title "Confessions of a Preacher," and the intensely subjective note suggested thereby gives the key to the whole. It is written throughout in the first person and presents certain phenomena of the life of the world of things and of men which suggest problems that demand a solution if the spirit is to be at rest in a sincere freedom from self-delusion. The "light" to which the author attains through his "struggle" is a tolerant Unitarianism. While we cannot feel that a clearer, warmer light might not have been found, we would express a cordial sympathy with many of the view points reached on the way thither. After reading a few pages one is convinced that the method of presenting thought will become very tedious before the end is reached; but such proves not to be the case. There is an art in the selection and presentation of material that is surprisingly fresh. The thoughts offered are not so new as to be at all startling, but seem to well up with a naturalness that gives to their conviction a peculiar charm. (Putnam, pp. 216. \$1.25 net.)

A. L. G.

Among the "Decennial Publications" of the University of Chicago appears *Studies in Logic*, edited by Prof. John Dewey. To anyone whose conceptions of logic are such that the term calls to mind chiefly the work of Aristotle, or Thompson's "Laws of Thought," or Jevons' "Principles of Logic," this book will be immensely illuminating as to the range of modern logical discussion, and the intimacy of its relation, in substance as well as

form, to Psychology, Epistemology, and Metaphysics. The papers it contains are not intended for a leisurely perusal after dinner, but are throughout stimulating and intellectually quickening. It is impossible, in the space at command, to describe, to say nothing of criticising, the views expounded. Eleven papers are presented by eight different writers, half of whom are at present professors in Chicago University. Among the topics discussed are Thought and its Subject Matter, in four interesting papers by Dr. Dewey, Image and Idea in Logic, by Prof. Gore, Valuation as a Logical Process, by Prof. Stuart of Iowa University. (University of Chicago Press, pp. xiv, 388. \$2.50 net.)

A. L. G.

Man and the Divine Order is the eleventh in a series of volumes published by Horatio W. Dresser. It consists of a series of essays and lectures written at different times and now brought together as the progressive constituents of a volume. It contains a critical presentation of various philosophical systems and hypotheses leading up to what the author calls a "constructive idealism," which the writer tells us will be more fully elaborated in a later volume, and which, "when fully worked out, will have much in common with the constructive idealism of the Neo-Hegelians." The author has read widely and has a ready facility in the amplification of his points of view. (Putnam, pp. vi, 448. \$1.60.)

A. L. G.

We have from the pen of Prof. Sheldon of Boston University in quite unrestricted bulk a *System of Christian Doctrine*. It handles in a leisurely mood everything of old embraced in a theological scheme, beginning with the Principles of Rational Certainty and terminating with various Appendices following the treatment of The Final Dispensation. The treatment is marked with easy discursiveness. It is nowhere strenuous, nowhere stamped with individuality, nowhere specially suggestive of any special timeliness. It is the body of familiar, old truth put in the old, familiar way. Nothing calls for special exception, nothing for special remark. (Eaton & Mains, pp. 635. \$2.50.)

C. S. B.

Anselm's most important theological and philosophical writings were the *Proslogium* containing the famous ontological argument, the *Monologium* and *Cur Deus Homo*, the last being the most important contribution to Christology in the mediæval period. These are presented as number 54 of the Religion of Science Library in an English translation by S. N. Deane. Additional value is given to the work by an extract from Weber's History of Philosophy showing Anselm's position in the world of thought and also the opinions of various philosophers from Descartes to Flint regarding Anselm's ontological argument. This work is valuable because it makes accessible the best thought of one of the world's great thinkers. Many may own and read this little book who would never have access to Anselm's Latin works. (The Open Court Pub. Co., pp. 288. Cloth \$1.00, paper 50cts.)

C. M. G.

One of the last works of the late Dr. J. H. W. Stuckenberg was the completion of his *Sociology, the Science of Human Society*, and it fitly crowns a life of great usefulness. The author was known for many years

to hundreds of Americans in Berlin as the scholarly, warm-hearted pastor of the American Church in that city. This book is the result of much previous work along the same line. One of the pleasant surprises to the average reader will be to find that the author is sufficiently acquainted with his subject to express himself in simple language. He defines Sociology as the science of human society and then enters into a full and valuable discussion of the meaning of the word society. The main divisions of the work are: I. The Nature of Society. II. The Evolution of Society. III. Sociological Ethics. There are continued evidences of German thoroughness in his discussion of the opinions of other men, but it is still more plainly evident that he has thought the subject through for himself. This is probably the best book at present available for the man who wishes to gain an intelligent view of present sociological opinions. (Putnam, 2 vols., pp. 408 and 339. \$4.50 net.) C. M. G.

The continued growth of socialism makes desirable *A History of Socialism in the United States*. This is written by Morris Hillquit, one of the leading men in the Socialist Labor Party. The earlier chapters in the book are taken up with a description of the communistic and other similar experiments in the United States and do not add much to what is already accessible in Noyes' *History of American Socialism* and Hind's *American Communities*. The value of the work lies in its consideration of the modern movement in which the main thought is the transformation of society through socialistic influences, not separation from society in isolated communities.

The book has its value in presenting to us the growth and present conditions of socialism in the United States, especially the political side of socialism. The longest chapter is on the Socialistic Labor Party, on which the author can speak with experience. This is a welcome addition to sociological literature. (Funk & Wagnalls, pp. 371. \$1.50 net.) C. M. G.

Those interested in social work will find no better handbooks than is a series entitled "American Philanthropy of the XIXth Century." There have already appeared books on the "Care of Destitute, Neglected, and Delinquent Children," "Constructive and Preventive Philanthropy," "Friendly Visiting Among the Poor," and "The Development of Thrift." Mr. Brackett of Baltimore has now given us a most timely and valuable work on *Supervision and Education in Charity*. It is the completest work available upon the history of public and private agencies of relief in this country. He gives us an account of the early individual pioneers like Tuckerman, Howe, Manning, Miss Dix and others; takes up the public agencies, state and local; private associations for supervision, and national conferences. He points out the various forms of educational work organized by the C. O. S. societies, and the special schools projected or in operation for special training in charitable methods. He has an elaborate chapter showing what different colleges and seminaries are doing along these lines, and the efforts made by women's clubs. The value of the book is in its wealth of information—knowledge hitherto only accessible to an inquirer by elaborate research. The style is clear, the arrangement lucid, the index ample. Mr. Brackett has placed us under a great obligation.

This book, together with Mr. Devine's book on the "Practice of Charity," will give the modern student of these subjects a fine equipment. (Macmillan, pp. 222. \$1.00 net.)

A. R. M.

The book entitled *An Examination of Society*, by Louis Welles, is not so much a new treatise on Sociology as an attempt to form a thesis regarding social structure based upon an historical study. Accepting the ultra-scientific doctrine of evolution he makes a broad survey of the world's source of history from "primeval savagery and animality" up through the Oriental, classic, and modern civilizations into modern society. His main thesis is that as soon as prehistoric family groups passed into the tribal and national stages that early stratification began into two principal classes, the upper and lower: a social cleavage as he calls it, based primarily upon ownership of the lower by the upper classes, and later (when society passed from nomadism to settled life), upon aristocratic land monopoly. Ancient common property in the soil was not democratic communism but upper class communism. The integration or drawing together of mankind in social groups of increasing size rests upon the concomitant integration of a huge mass of material and spiritual capital whereby the resources of nature are adapted to human needs. Material capital means physical toil, labor product, a wealth used for the production of still more wealth from the earth's resources. Spiritual or intangible capital means order, law, social organization, scientific and literary knowledge, etc.

Social cleavage is one of the principal factors in the capitalization of social development. This cleavage, for want of a better term, is a cosmic process going on all the time, so that society is a collectivism developing under the forms of individualism. The individual is an expression of cosmic forces acting through himself and his environment. Whether he is something more than this, the author's aim, he says, does not warrant him to inquire. This stratification of society into upper and lower classes he develops historically in the great civilizations from slavery, through serfdom, to the modern economic systems. It seems to him an inevitable trend, full of inevitable injustices and resulting successively in crises and in decline of national power. Each stage of development, however, brings with it greater enlightenment, and presents factors of higher spiritual and intelligent capital which marks advance. In Oriental, classic, and modern civilization the land capital is the most determinative of power, and this tends to become more and more the possession of the upper classes as social cleavage develops. The operation of this great law or this great wrong (he does not distinguish) is noticeable today and he shows the results in Europe and in America. The solvent may be either socialism or the single tax upon land. He inclines to the latter. The book is able and interesting if the premises are granted. It is a cold discussion, which seems to rule out remorselessly religion, and to a large degree ethical considerations; his reasoning often brings him to the verge of these considerations, but he seems to think them beyond the range of his discussion, or, at any rate, altogether beside his line of thought. Not only the type of his evolutionary thought but his concept of individualism makes this method of his discussion inevitable. Able and fas-

cinating as his pages often are, the book shows how unscientific an inquiry may become which ignores in a process certain evident historical data.

But within the range of his inquiry and allowing for the limitations of his data as a satisfactory basis of an Examination of Society, the book has much interest and originality, and will repay careful reading. One of the best arguments for Henry George's contention for a single tax may be found in the latter part of this book, as well as for the insufficiency of the program of the socialist. The bibliographies are scholarly and voluminous; the style is clear, and the main contention persistently followed with little extraneous matter introduced. (Argus Press, pp. 325. \$1.75.)

A. R. M.

This book is an attempt to discuss the causes of *Anti-Semitism*. The author has been charged by some with being an Anti-Semite, and by others with being biased in favor of the Jews. But the author disclaims either extreme, and merely contends that an opinion so general as Anti-Semitism, which has flourished in all countries and in all ages before and after the Christian era, could not spring from a mere whim or fancy, but must be the effect of deep and serious causes. These he has traced with great learning and ability. The Jew in antiquity, in early and middle-age Christian countries, and at the present time, is brought vividly before us in his own race antipathies, and in the antagonisms and persecutions of others. The religious, the racial, and the economic sources of this feeling are abundantly illustrated. The causes not only of the mediæval but of the Russian persecutions are here displayed with great interest. The author, M. Lazare, suffers in places from the inadequate translation of from the French, judging by the bungling style sometimes manifest, and also from occasional carelessness in printing. The literature upon this subject, especially in its modern phases, is not large, and so this book fills an important place, and should have careful reading. The table of contents, following the French custom, is at the close of the book. (The International Library Pub. Co., pp. 384. \$2.00.)

A. R. M.

Maud Ballington Booth, the "Little Mother" to thousands of men in our prisons, gives something of her experience in work for the convicts in *After Prison—What?* It is "a plea from the heart of one who knows them for those who cannot voice to the world their own thoughts and feelings." After reading the book the conviction comes that the men behind the bars do not differ greatly from other men and many instances are given of reform where reform seemed out of the question. The main thought of the book is suggested by the title. When the prisoner faces the world after his confinement what is to become of him? He naturally drifts back into his old haunts and habits after a few honest but unsuccessful attempts to get work. Mrs. Booth writes about the work which is being done to help these men take their places amongst men. The title of her last chapter is Does it Pay? After reading the book there can be but one answer to the question. (Revell, pp. 290. \$1.25 net.) C. M. G.

The chapter that challenges especial attention in *The Souls of Black Folk*, by W. E. B. DuBois is the one which discusses the policy of Booker

Washington. The author, who is one of the same race, while careful to emphasize his recognition of the inestimable services of that great leader, takes sharp issue with him in what appears to be three lines of argument, touching political rights, social status, and higher education. On the whole one is impressed with the contrast between the reasoner's rather impetuous earnestness to enter speedily into the inheritance of higher civilization and the more patient process employed by the race leader as the wisest and surest means of reaching that end. It is no small honor, however, to "the black peasantry" that these essays and sketches should appear. The revelation of human misery, as known by the dark-skinned folk, the record of leadership against enormous odds, and the cry of spiritual struggle, which one encounters in these pages, speak profoundly of the deeper recesses of the mystery of existence. (McClurg & Co., pp. 264. \$1.20 net.)

S. T. L.

Prof. Ferdinand S. Schenck has presented to the public a most commendous book entitled *Modern Practical Theology*, with the sub-title "A Manual of Homiletics, Liturgies, Poimenics, Archagics, Pedagogy, Sociology, and the English Bible." Separate volumes, in many forms, on each of these topics have been issuing from the press for years. The possible treatment of them all in one volume is startling. But we are indebted to Dr. Schenck for trying to do, and for doing well, a very difficult task. Doubtless this book furnishes us a sort of syllabus of his amplified lectures in these several departments. It gives us an insight into his method of teaching as well as the content of his lectures. As exhaustive treatment this book should not be criticised—as suggestive outline it may be considered with much interest. In this compass it seems to us admirable. Although designed primarily, especially in Archagics (or organizing the church), for the Dutch Reformed denomination, it is full of practical suggestiveness for all students and church workers. So little attention has been given in seminaries to Pedagogics that the chapters on this subject will be scanned with interest by those who have left the seminary before those studies were introduced. The discussion shows acquaintance with some of the best modern books, and, though the bibliographies are meagre, they are select. The most distinctive contributions of the book are the departments of Pedagogy and Sociology—because, as the author says, there are no text-books on these subjects available for special use in a seminary. This is not the case in Homiletics and Pastoral Care. Proportionately we feel that the section on Poimenics is least amply treated, and his method in Homiletics is best adapted to his own use in a classroom supervised by his own personality. This remark suggests that this book is most interesting as a suggestion of method rather than as a usable handbook. It is interesting and full of the professor's treating impulse and manner. In his own hands it would be vital—so thoroughly has his own personality evidently entered his syllabus. It would be difficult, however, for another of like individuality of thought and method to use the book as the author himself can use it. It will prove especially instructive to general readers and to pastors who have not had especial seminary training along those lines. It will be of great service also as to method, to other teachers in these departments in theological seminaries.

One of the chief points of significance in this book is that it recognizes the broadening conception of Practical Theology. That the demand is widespread is evidenced by the appearance of this book from one of the more conservative seminaries of the country. Both Pedagogy and Sociology are suggestive of the more modern thought and treatment. That the author has kept abreast with modern theories and methods in these chapters of his book and has yet kept also vital his evangelical views and motives is no small tribute to the skill and breadth of his treatment. His section on the English Bible is also significant: for many ministers, familiar with the Greek and Hebrew, often have small acquaintance, for practical use, of the version which people are using. This book indicates the aroused interest and importance which is now growing to be manifested toward this neglected element, Ministerial Training. The book is carefully enumerated and the varied type used in distinguishing the points adds to the ready accessibility of its contents. (Funk & Wagnalls, pp. 320. \$1.00 net.)

A. R. M.

Discourses on War, by William Ellery Channing, is the third volume in the International Library, published under the auspices of the International Union. All who are familiar with Channing's life will easily recall his pronounced attitude toward militarism in general, and the conspicuous service which he rendered in various ways during the period of his active ministry to the cause of peace. He based his opposition to war on the high ground that a resort to arms as a means of settling international disputes is essentially and fundamentally a violation of the principles of the Christian religion. Six of Channing's best addresses and sermons on war are included in this volume, all carefully edited and prefaced with a rather lengthy introduction by Mr. Edwin D. Mead. (Published for the International Union by Ginn & Co., pp. lxi, 229. 50 cts. net.)

S. S.

The new preacher of the City Temple, London, Rev. R. J. Campbell, holds a large place in the public eye, partly because he is successor to Dr. Parker, partly because of his own fame at Brighton before he came to London. He will fill a place of his own in the Temple for he is not at all like Dr. Parker as a preacher. His exegesis is saner and more scholarly. His range of reading and illustration is ampler. He is more of a topical preacher than most Englishmen today. There is not quite so much exposition, and a wider range of discussion. His topics are largely doctrinal—but his doctrinal teaching has none of the commentary or the lecture-room flavor about it. One is impressed with its direct practical personal grip upon men as they are living and thinking today. He has little time to dwell upon negations, but he is very desirous of helping men in their fundamental difficulties. He is positive, optimistic, earnest. He is simple and clear and the average man will easily follow him: but the more thoughtful and scholarly will feel that they have to do with a man of wide reading, who has sympathies for the difficulty of men today, but has also a positive gospel to give. This volume of *City Temple Sermons*, like many we have lately reviewed, gives no warrant for the idea, so easily entertained by some that the modern pulpit is declining. (Revell, pp. 286. \$1.00 net.)

A. R. M.

The series of sermons from prominent Presbyterian preachers, now issuing, present a striking variety both in style and content. Other volumes have been reviewed as they came out. Two new volumes are before us: one by Dr. Cuyler and one by Dr. Miller. Dr. Cuyler's volume, *A Model Christian*, contains two sermons previously published. Few American preachers have been so conspicuous in service as the eminent and beloved Dr. Cuyler, who for so long a time was pastor in Brooklyn. This volume goes far to show us why he was so conspicuous in his intimate pastoral office. His sermons grew out of his experiences with the souls he dealt with. We have seldom seen a collection of sermons so strikingly pastoral. Each of the eight sermons deals with a familiar burden or sympathy or duty of life, such as a faithful pastor meets in his daily round of work. While the themes are simple and homely (in the best sense of the word), the treatment is fresh, and the atmosphere full of tender sympathy. If men and books furnish us our materials in the homiletic art, the student will find few sermons so largely drawn from the former source and so little from the latter. This is one of the best things that can be said of a modern sermon, for most modern sermons smell of the lamp or of the street. Full of learning, or full of the social activities of the day, the more intimate pastoral touch is wanting. Here it will be found, and found in company with affluent thought.

The same may be said of Dr. Miller's volume entitled *Our New Edens* in a degree; but, while Dr. Cuyler's sermons have an outward practical trend, Dr. Miller's have a predominant inward spiritual objective. His sermons are like his books of shorter meditations (*Silent Times*, etc.) They belong more distinctly to the literature of devotion. His subjects are such as Prayer, Quietness, Growth, etc. As sermons they lack the clear-cut planning needed in discourses to be spoken, as compared with meditations to be read. The volume is, however, rich in content and full of spiritual suggestion. (Pres. Board of Publ., pp. 144 and 153. 75 cts. each.)

A. R. M.

The volume arranged by Alice Jennings, entitled *The Fruit of the Spirit Poetically Interpreted*, carries a recommendation which can hardly be gainsaid. This is in the form of an introduction by Edwin Markham, whose words of appreciation remind one anew of the perennial refreshment which lies at the heart of all true poetry. The book is made up of selections gathered from our rich field of literature and so grouped as to have for their various headings the attributes named by Saint Paul: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The undertaking has had the sympathy and help not only of Mr. Markham but of Richard Watson Gilder and Hamilton W. Mabie. (Revell, pp. 235. \$1.00 net.)

S. T. L.

We believe it is quite impossible for the brilliant pastor of the Fifth Avenue Collegiate Church to be uninteresting if he tried, and he certainly has not tried in his latest volume, entitled *Christ and Progress*. The book contains a series of addresses grouped under a variety of sub-titles, such as The Religion of the Fathers, The Unchangeable Christ, The Unchangeable Plan of Salvation, The Christian, The Church. They all show the

vigor, the resiliency of intellect, the positiveness, and the directness of style which are characteristics of the work of Dr. David J. Burrell. (Review, pp. 267. \$1.20 net.)

A. L. G.

David the Hero is the title of a work written by Sarah Dickson Lowrie with the purpose of making the story of David vivid to children in somewhat the same way that the stories of Ulysses and the Arthurian legends are. She has certainly succeeded in making the story of David appear adequately legendary, and in many respects has succeeded in making it interesting to the small boy. Yet, on the whole, in spite of many good qualities in the book, its vividness and its humanness, we do not feel that the treatment of the story of David in this way is of real value in making the youth of our day familiar with the Bible. David's life is, to be sure, romantic and interesting, but for us the significance of David's life is not in its romance but in its ethical character as constituting a part of that striking religious development which, moving through the people of David, culminates in the Son of David born in Bethlehem. The book, therefore, seems to us to show a lack of dignity and of skill in bringing out the moral significance of the phases of David's life which makes it fail of what we suppose to have been its purpose, and a purpose which we recognize to have been excellent, namely, to make David live in the minds of children. (Westminster Press, pp. 237. \$1.00 net.)

A. L. G.

Two books of more than usual interest in the field of Missions are Arthur Smith's *Outline Study of China, Rex Christus*, the third issue in the series of the United Study of Missions, inaugurated at the Ecumenical Conference in 1900, and *Foreign Missions*, by Dr. Henry H. Montgomery, one of the early issues in the series of Handbooks of the Clergy. The former is a study of the specific field of China by one whose fine achievements in the depiction of the people of that strange empire have secured universal attention. It is, to be sure, but a handbook and at that aims at presenting only a few points in reference to its subject, but we question whether many books of even larger size have compacted between their covers more material or have presented their material in a better way for use.

An opening chapter, giving a few characteristics of the country's physical features, population, and products, and an admirable review of its history, together with a chapter on its religion and one on its people, occupy half the book and yet are practically introductory to the two chapters of Survey of the Christian Missions in the country, and the closing chapter on the present opportunity of the work, which constitute the burden of the author's study. Suggestive themes for study, collections of significant utterances regarding China and well selected bibliographies follow each chapter, while at the end of the book are comprehensive literature lists and statistical tables.

The book is excellent reading all the way through, though we confess to a larger interest in the preliminary part. This is due perhaps to the fact which has come into recognition since the Boxer outbreak that, fundamental to any real appreciation of the mission work that has been

done or any efficiency in that which remains yet to do, lies a grasp of the principles which have wrought themselves out in this nation's great history and lie beneath its present complex social life. Few are better fitted to present to us these principles than the author and interest in his presentation is only natural. We believe, however, that greater emphasis should have been placed on the political character of the Confucian Scheme of Ethics. Had this been fully recognized it would not have been easy to say, after Dr. Williams, that "amid all the revolutions of China none has been based upon a principle" (p. 21); for the political ethics of Confucianism have time and again afforded the principles on which a degenerate dynasty has been swept away by the revolt of reform.

Dr. Montgomery has written his book from an Anglican point of view, but there is nothing rancorous in it. It is not a criticism on non-Episcopal missions, much less a contempt of them; it is rather an appeal to his own church on the basis of the great missionary accomplishments of other communions. There is given an open chapter on the divine commission to the world's conversion, which is carried back to the Old Testament for its starting point, followed by a chapter in brief review of modern missions, with special reference to the worth of the historic societies of the English Church, and then in separate chapters are presented individual sketches of mission work in the great fields, and among the great distinctive populations of the world. These latter chapters constitute the heart of the book and are fairly well written, giving evidence of comprehensive information and first hand thought. The only pity is the lack of space which compels scanty mention of some of the fields and prevents complete treatment of any, but the book does not profess to be more than a manual and as such it is much above the average. A practical chapter on the home organization of missions and an encouraging one on the future of missions—both from within the circle of the establishment—close the author's pages. (*Rex Christus*: Macmillan, pp. viii, 256. 75 cts. net. *Foreign Missions*: Longman, pp. ix, 169. 90 cts.) M. W. J.

A more business-like little book on Foreign Missions we have not seen than Mr. Amos R. Wells' *Into All the World*. It combines elements seldom found together, being biographical, even anecdotal, in form, and yet in plan and result a full, rounded history of the whole movement of Christian Missions. Under severe limitations of space, by free use of chronological tables, sketch-maps, sharp paragraphing, and typographical devices, an enormous amount of detail has been brought most intelligently into a few pages. The index is excellent and the directions for the use of the book in class are even too minute. For the latter case the writer evidently believes firmly in minute mechanical means, stars, flags, black-board diagrams. There is a list also of some 200 reference books. (United Society of Christian Endeavor, pp. 231. 50 cts.) D. B. M.

Another volume in the same series of Forward Mission Study Courses is Mr. Harlan P. Beach's *Princely Men in the Heavenly Kingdom*, a string of biographies of Chinese missionaries, Morrison, Mackenzie, Gilmour, Nevins, Mackay, etc. The biographies are picturesque and care-

ful, will be found most readable, and are undoubtedly an immense advance on the old style. (United Society of Christian Endeavor, pp. 244. 50 cts.) D. B. M.

The like must be said of Dr. C. C. Creegan's *Pioneer Missionaries of the Church*. It is a sequel to the same author's *Great Missionaries*, and covers twenty-six lives out of the whole mission field and from John Eliot to the present day. (Am. Tract Society, pp. xiv, 313. \$1.25.)

D. B. M.

Books on Japan continue to abound. Of the three now on hand for review, *A Handbook of Modern Japan*, by Ernest W. Clement, is valuable as a compendium of condensed information concerning the present condition of affairs in the empire. The book is particularly serviceable in that each chapter is supplemented with a bibliography of reference books presenting more extensively the topics dealt with. Practically all the best works on Japan, in the English language, are thus brought to the reader's attention. There are many illustrations, all of the photograph order, and two good maps, besides an ample appendix full of statistics. That the book may not be considered as dealing wholly with the more recent phases of Japanese development, it should be added that sufficient historical material has been included to set forth the past conditions on which the present has been built. (McClurg, pp. 395. \$1.40.) S. T. L.

The author of *The Heart of Japan* presents a series of sketches, more or less connected, picturing the characteristics of country and people as he found them, here and there, "far from the traveler's track in the Land of the Rising Sun." The book is intensely interesting, and while in no sense a handbook or text-book, is hardly less important as a contribution to literature on Japan. The author is Clarence Ludlow Brownell, who is a native of Hartford, Conn. He spent five years in Japan, most of the time as a teacher in little villages on the west coast, where he adopted the dress and customs of the people. His book abounds in local color and atmosphere, yet does not miss the distinctively human element that makes the whole world kin. There is something of Kipling's "for to see and for to admire" in the writer's observations, and if the results are less labored in point of tabular statistics and studied deductions than more ambitious works on Japan, we offer our thanks none the less for a good treat that offers much valuable information as well as entertainment. (McClure, Phillips & Co., pp. 307. \$1.50.)

S. T. L.

The author of *The Educational Conquest of the Far East*, who is Robert E. Lewis, M.A., states that his aim is "to exhibit the growth and present status of education in the Far East, and to draw attention to its possibilities." The first half of the book deals with Japan, and the second half with China. The sources of information have been personal investigation at the leading seats of learning, and part of the material was first prepared for the State Department at Washington. There are some twenty illustrations from photographs, and an extensive bibliography, together with an appendix abounding in tabulated statistics. The index

covers thirty pages. The author approaches his work with proper historical perspective, and points to the fact that the tendency of the Japanese to dispense with foreign assistance is detrimental to their own interests. Particularly interesting is the chapter on the rise of the modern college in China, and the information setting forth the duty of the Church of Christ toward the students of that ancient land. (Revell, pp. 248. \$1.00.)

S. T. L.

A story of a youth's struggles, temptations, slips, and recoveries, and ultimate devotion to Christian service, covering the period of his education and early years of life work, has been issued in the "John Rung Prize Series," under the title *An Adventurous Quest*. The author is Laura Scherer Copenhaver, and the keynote of the tale is in the words, "Never work for anything lower than the highest." (Lutheran Pub. Co., pp. 405. \$1.25.)

Rev. M. H. Stine in his *Baron Stiegel* has written a historic tale which keeps close enough to the real facts to give no little information, and at the same time is so colored by romance as to keep the interest of the ordinary reader fully occupied. It is a story well written, interesting, and, on the whole, uplifting. (The Lutheran Pub. Society, pp. 331. \$1.25.)

The typical Sunday School story book has had a large place in literature, and a somewhat decreasing place on the shelves of our Sunday School libraries. *Ought We to Care*, by Lydia Bartlett Richardson, is a book telling the story of trials and virtue in a way which places it unmistakably on the roll of what is technically called "Sunday School literature." That phrase has come to carry something short of cordial admiration, and our sentiments toward this book incline us to apply it with its customary meaning. (American Tract Society, pp. 235. \$1.00.)

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications, they may issue, as well as personal information respecting special phases of their work.

On December 27, 1903, Frederick Alvord, '57, died at his son's home in Newton Center, Mass., aged three weeks over 75 years. Mr. Alvord was born at Bolton, Conn., in 1828. In 1855 he graduated from Yale College and two years later from the East Windsor Seminary. In 1858 he was ordained pastor at Chicopee Falls, Mass., and after a short service there preached in succession at West Stafford, Conn., Ludlow, Mass., and Walpole, N. H. From 1866 to 1869 he was pastor at Darien, Conn., and then for fourteen years at Nashua, N. H. From 1885 he was about five years at Canton Center, Conn., and five years more at South Windsor, thus rounding out almost forty years of active work in the pastorate. For the past few years he has made his home at Newton Center. Mr. Alvord was married in 1857 to Miss Susan G. Ely of Monson, Mass., who died about a year ago. Three sons and three daughters survive.

A call has been extended to John H. Goodell, '74, of Oakland, Cal., to remove to Escondido.

The South Church in South Weymouth, Mass., where Henry C. Alvord, '79, has been pastor over seventeen years, received in the fall the gift of an excellent new organ, which was dedicated with appropriate services on November 15th. The gift was in memory of a member of the church who was once its chorister. The pastor gave an address on the history of instrumental music in public worship.

On November 2d the Central Church in Atlanta, Ga., of which Frank E. Jenkins, '81, is pastor, held an early morning service on the lot where its new edifice is to be, the occasion being the beginning of the digging for the foundations. This benediction of the work from its inception is an interesting innovation.

It is interesting to note that the church at Dalton, Mass., where George W. Andrews, '82, is pastor, enters on its weekly calendar as its "Pastor Abroad" Franklin M. Chapin, '80, of Lin-ching, China.

Herman P. Fisher, '83, has resigned his pastorate at Crookston, Minn., at the close of ten years of unusually efficient service. He has recently been preaching a series of biographical sermons on some of the great ministers of the last twenty-five years. On Sunday evenings his church has been trying the experiment of combining the preaching service with that of the Y. P. S. C. E. with good results.

Wallace I. Coburn, '85, has accepted an invitation to serve as evangelist at Paola, Kan.

Elijah W. Greene, '85, has accepted a call to the New Lots Reformed Dutch Church, situated in a suburb of Brooklyn, and has already entered upon his work.

Charles H. Curtis, '86, who has been identified with church and Sunday-school work in Minnesota since his graduation, closed his three years' pastorate at Worthington in that state at the end of December, that he might accept a call to Rochester in the same state. While at Worthington he received new members at every communion—a total of 50.

John Barstow, '87, who has been supplying the church in Manchester, Vt., for some time, was formally installed as pastor on December 3d.

W. N. P. Dailey, '87, who two years ago gave up the active pastorate to enter institutional work in the city of Albany, N. Y., has resumed ministerial duties, having been installed as pastor of the Trinity Reformed Church in Amsterdam, N. Y., on November 17th.

The beginning of the work of Charles H. Smith, '87, for many years at Plymouth, Conn., in his new charge at Barre, Mass., was made specially hopeful by the completion of extensive improvements in the church and chapel.

The church at Fair Haven, Vt., where Robert H. Ball, '89, has been pastor since his graduation, celebrated on November 15th its centennial anniversary. Among the many addresses the pastor spoke on The Influence of the Past on the Present. Twelve new members were received, making about two-thirds of the present membership of nearly 150 who have joined during Mr. Ball's pastorate.

William P. Hardy, '90, after a year at Eagle Rock and La Cañada, Cal., removes to the church at Sherman.

At the end of October Harry D. Sheldon, '90, closed his work at Wellington, Ohio, where he has been for five years, and removed to Lorain. His departure was signalized by a farewell service in which two other churches beside his own united and very hearty testimony was borne by many citizens to the peculiar service which he has rendered to all religious and civic interests at Wellington.

Early in December the church at Alfred, Me., where Alfred L. Struthers, '90, is pastor, rededicated its chapel, which had been decidedly enlarged and renovated.

Arthur L. Golder, '91, recently of Rangeley, Me., accepts a call to the church in Cherryfield in the eastern part of the state.

The church at Higganum, Conn., where William J. Tate, '92, is pastor, has had a year of much prosperity. Encouraging items are the redecoration and furnishing of the chapel and parlor, repairs on the church, re-

grading of the grounds, the gift of a piano and of a pipe organ, for which the audience-room is to be remodeled, and a legacy of \$2,000 from the estate of H. Scovill. The Sunday School has established a Home Department. By a union of the various churches in the matter of Temperance the town was carried against license.

On December 30th the North Church at New Hartford, Conn., of which Frank S. Brewer, '94, is pastor, commemorated its seventy-fifth anniversary with two appropriate and inspiring services.

J. Selden Strong, '94, recently of Abington, Conn., is supplying the two churches in Vassalboro, Me.

Most interesting reports come of the splendid success of the Cleveland City Missionary Society, of which Herman F. Swartz, '95, is superintendent — on the one hand continuous evangelism and careful church extension, and on the other a general awakening of established churches to the value of the work, with hearty readiness to support it.

On December 18th the First Church at Springfield, Vt., where Allan C. Ferrin, '96, is settled, rededicated with much enthusiasm its church edifice after extensive improvements. Henry L. Ballou, '95, participated in the service. During the past three years 67 have been added to the membership.

The departure of Gilbert H. Bacheler, '97, from his field at West Newfield, Me., where he has been for five years, to accept a call to Burnside, Conn., was the occasion for enthusiastic and loving testimony to the value of his service.

John R. Boardman, '98, has been constrained to give up his work in Massachusetts to become General Secretary of the Field Work of the Y. M. C. A., with headquarters in New York City.

As a part of the manifold activities of the High Street Church in Auburn, Me., under the leadership of G. Walter Fiske, '98, we note that a Business Men's Conference is held after the Sunday morning service, at which varied questions of ethical and civic interest are discussed.

Samuel S. Heghin, '98, was married on December 31st to Miss Edith W. Collins of Pierre, S. D. Their home will be at Worthing in the same state, where Mr. Heghin is settled.

George C. Richmond, '98, who for two years has served as assistant to Bishop Huntington at Syracuse, N. Y., and acting pastor at one of the churches there, goes to New York City to be assistant minister of Holy Trinity Church (East 88th St.), a parish prominent for its extended benevolent and evangelistic work. Mr. Richmond has been active in Syracuse in advocating Church Federation.

On November 19th J. Spencer Voorhees, '98, was installed as pastor over the strong and well-equipped church in Adams, Mass. Among those participating in the service was George W. Andrews, '82.

In connection with his work at the University of Pennsylvania, William E. Lingelbach, '99, has lately printed an important historical paper on The Internal Organization of the Merchant Adventurers of England, which was presented as a Ph.D. thesis and read before the Royal Historical Society of London over a year ago.

Arsene B. Schmavonian, '99, who has done good work for two years at Clarendon Hills, Mass., has accepted a call to return to Constantinople as pastor of the Armenian Evangelical Church, succeeding his father in what is felt to be an exceedingly important work.

Interesting reports come from the church at Stafford Springs, Conn., where E. A. Burnham, '00, is pastor. Among the many signs of healthy life is the fact that the past year, through the use of the envelope system, the benevolent offerings were almost doubled.

Samuel A. Fiske, '00, of Avon, Conn., has accepted a call to the church in Georgetown in the same state.

Frederick B. Lyman, '00, of Fairhaven, Mass., has been called to South Sudbury.

Herbert A. Barker, '01, recently resigned his post as assistant at the Fourth Church, Hartford, that he might accept the pastorate of the Boylston Church in Jamaica Plain, Mass., where he was installed on December 30th, H. H. Kelsey, '79, and E. W. Snow, '01, having parts in the service.

William H. Hotze, '01, has just resigned his post at Winterport, Me., and is completing his seminary course, which was interrupted here, at Bangor.

Sumner H. Sargent, '01, pastor at Sharon, Vt., since his graduation, has accepted a call to Turner, Me.

Edward S. Worcester, '01, resigned his Fellowship in the late fall that he might accept the position of pastor's assistant at Broadway Church in Norwich, Conn. He was ordained on January 19th.

Edwin G. Crowdis, '02, after a year with the church at South Bend, Ind., has become assistant in the Fourth Church, Hartford, succeeding H. A. Barker, '01.

The January number of the California Sunday School Register, a 16-page monthly, gives many tokens of the vigor and versatility with which work is being pushed by the State Secretary, Charles R. Fisher, '02.

At the beginning of November Edward D. Gaylord, '02, of Charlemont, Mass., had the joy of receiving thirty members to his church on profession, being the first of many hopeful conversions in the community, due to a series of union evangelistic services.

Robert N. Fulton, '03, who has been for a time with the church in Enfield, N. H., has accepted a call to Littleton, Mass., and was ordained on January 21st, the sermon being by Prof. Beardslee.

Tyler E. Gale, '03, was ordained as pastor at Greenville, N. H., on February 3d, Prof. Pratt preaching the sermon. Mr. Gale was married on December 29th to Miss Josephine E. Reed of Worcester, Mass.

On November 17th Fred B. Hill, '03, was ordained at the Central Church, Providence, R. I., where he is assistant pastor. The sermon was by Prof. Jacobus and Prof. Beardslee, '79, and Malcolm Dana, '01, had parts in the service.

Charles H. Maxwell, '03, writes enthusiastically of his work in the Linden Hills Church in Minneapolis. Considerable accessions to the membership have already begun. Mr. Maxwell issued a neat pamphlet to all his people at Christmas, including extracts from his recent series of sermons on "Common Things."

William M. Proctor, '04, who has been completing his course of study, which was interrupted here, at Chicago Seminary, is at work as pastor at Chebanse, Ind.

Seminary Annals.

CONFERENCES WITH DR. MORGAN.

On Tuesday afternoon, December 1st, occurred the first of Dr. G. Campbell Morgan's lectures to the students of the seminary, in classroom assembled. The private nature of these lectures gave an opportunity for asking questions, and for acquaintance with Dr. Morgan. The last of the five lectures came on Monday morning, December 7th, and many pastors from neighboring churches were there present. Undoubtedly the charm of his discourse is partly due to his English manners and speech, but it is also due to something greater than novelty. Behind all the wit and rhetoric, the scholarly exposition and the constructive argument, is a great faith in those facts and principles which the church has found to be vital in evangelical work. Perhaps the most prominent thought in the whole course of lectures was that which was most fully elaborated in the first, namely, that the Lordship of Christ is our message to men. In the delivery of this message Dr. Morgan is an advocate and illustration of integrity and directness. He does not believe in the tricks of revival work, which have often been employed by good men, to decoy people into open confession of Christ. He would use all fair means to impress, convince, and persuade, in mass meetings or in the inquiry room, but would depend on the efficacy of the Holy Spirit to accomplish the conversion.

Friday evening Dec. 18th, at the usual hour of the student prayer meeting, Prof. Pratt led in a Christmas service of song to which the members of the Institute of Religious Pedagogy were invited. The choice of hymns was suggestive as always on such occasions when Prof. Pratt presides. His remarks greatly aid our appreciation of the hymns. Miss Bell and Mr. Lincoln sang appropriate music, which was an important addition to the interest of the meeting.

General exercises have been as follows: October 28th, address, W. F. Sheldon; sermon, C. K. Tracy. November 11th, sermon, C. A. Butterfield; hymn and scripture reading by Thompson and Rogers. November 18th, sermon, H. E. B. Case; essay, S. van R. Trowbridge. December 16th, sermon, J. S. Clark; hymn and Scripture reading by Jordan and Johnston.

The winter of 1903-1904 has seen less of student frolic than the winter preceding. This is due partly to the absorption of the students in the Morgan meetings, and partly to the absence of the class of 1903, in which the social spirit was strong. Once, however, since the last issue of the RECORD the jovial spirit of the Junior Class asserted itself in a set-up to the Middlers. The Seniors were called in at the last hour, on probation, at the suggestion of certain friendly Middlers.

The Christmas holidays reduced the number of Hosmer Hall boarders to twelve, and these men were chiefly occupied in taking their leisure. Christmas Day called them all away to festive dinners in the vicinity of Hartford, and the Seminary cook had rest. On the last Sunday of the vacation a mighty snowstorm relieved three or four Seniors and Middlers from preaching, and about as many country congregations from hearing them preach.

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To President McLean of Pacific Theological Seminary the RECORD would send its greetings. To Pacific Seminary and to all Western Congregationalism it would express its congratulations. With all who love righteousness and truth it would give thanks to God for what has been wrought through seventy years, and for what there seems every reason to believe will yet be achieved through the accomplishment and onlook of this royal man. Dr. McLean has revealed himself as a reliable man—and such are not too common. His sagacity, his purpose, his patience, his generous Christianity, have won for him esteem, admiration, trust, and—best of all—love. May he through many years continue to be what he has been in the past—a power and a benediction!

Clara Morris, in the March *Metropolitan*, sketches an interesting interview with Mark Twain in the course of which he tries to abate her indignation at the unauthorized publication of some of her work with the remark, “Don’t you know that when you’re worth stealing you’ve arrived?” The RECORD felt called upon to summon to its aid this genial philosophy of the former citizen of Hartford when there appeared in the *Advance* of Chicago, without a word of acknowledgment as to its source, Mr. Chapman’s “Message to American Ordinands,” contributed by him to our

February issue. In justice to our kleptomaniacal contemporary we should say that the large significance of Mr. Chapman's message was in no way belittled. It was given a prominent place among the chief contributions, its title was changed and expanded, and the article itself was broken up by sub-titles doubtless supposed to make more palpable its teaching. The *Advance* evidently knew a good thing when it saw it, and just as evidently confused for the moment soundness of intellectual judgment with niceness of ethical discrimination.

We would call something of special attention to the Contributed Articles appearing in this issue of the RECORD. The article on Samuel Mills is peculiarly timely, appearing as it does just as the Louisiana Purchase Exposition is opening. It is surprising that, with all the increased interest in the work of Foreign Missions which the last few years have seen, so much accessible information has remained unpublished respecting one who has been looked upon as the inspirer of the foreign missionary movement in the United States. In this article Mr. Richards has only presented the first fruits of the accumulation of a considerable mass of fresh material.

Mr. Hubbard's article will, we doubt not, be welcomed as putting within reach of the busy pastor a survey of the more important contributions to the discussions respecting the Fourth Gospel which have been recently so numerous, and as indicating the viewpoints of various more or less frequently quoted authors.

All have watched with interest the remarkable ferment in the religious affairs of France and Austria during recent years. Mr. Rudd has given a survey of religious conditions in papal lands which is vivid and of great value as putting the reader in possession of the scope and character of these movements at the present time, and as giving a hopeful outlook for the future.

SAMUEL J. MILLS—HOME MISSIONARY STATESMAN.

It has been my good fortune during some months past to have access to certain letters* relative to the life of Samuel J. Mills, one of the heroes of the Foreign Missionary cause in the United States. These have revealed certain facts in his career which have not before come to public recognition and which seem of no little value in understanding both the history and character of the man. It has been my endeavor in the following presentation to let these letters tell their own story as much as possible and so add a little new light on a very interesting chapter in the life of one of the most consecrated and effective men in the history of American Christianity.

That Samuel J. Mills, who had been the heart and soul of the new foreign missionary enthusiasm at Williams College and Andover Seminary, was not ordained and sent out with Hall, Nott, Rice, Judson, and Newell to Calcutta, in February, 1812, seems almost paradoxical. The only explanation of it that I have yet been able to find is the following, written by Ebenezer Burgess,† in 1849: "He was probably disappointed that he was not approved and sent out as a missionary with his friends Hall and Newell. He once alluded to it, but said that it was the height of his ambition to be the pastor of any little church in the outskirts of our country that he might feed a few sheep and lambs of Christ's life."

Whatever may have been the reason that his long cherished purpose was not to be attained, "the father of foreign missionary

*The writer is indebted to the Missionary Society of Connecticut for the use of the following letters: Rev. Moses Stuart, Andover, Jan. 27, 1812; May 5, 1812; May 19, 1812. Rev. Samuel J. Mills, Sr., Torrington, Mar. 15, 1812. Rev. Samuel J. Mills, Jr., Marietta, Oct. 20, 1812; New Orleans, April 3, 1813; Torrington, July 10, 1813; Andover, Oct. 12, 1813; Jan. 1, 1814; Feb. 14, 1814; Mar. 24, 1814; Philadelphia, Aug. 10, 1814; St. Louis, Nov. 7, 1814; Andover, July 4, 1815. Rev. Ebenezer Porter, Andover, July 24, 1815.

† Burgess was Mills' companion on his mission to Africa in behalf of the Colonization Society, during which Mills died.

work in Christian America " threw himself into work for " Christian America " (which was so decidedly unchristian in large parts of its territory) with the same enthusiasm and comprehensive purpose that he had already displayed in behalf of heathen lands. As early as Jan. 27, 1812, Prof. Moses Stuart had written to Rev. Abel Flint, secretary of the Missionary Society of Connecticut, in regard to " two of our young men, Messrs. J. F. Schermerhorn and Samuel J. Mills, who are contemplating a tour next June to New Connecticut and down through all the new settlements in the Western Country to New Orleans. They expect to preach constantly, but they have another great object in view, which is, to collect accurate and extensive information respecting the state of religion and the church in all the new settlements and make report on the same on their return, that the wants of these regions may be distinctly and fully known to the Christian public." How daring and magnificent this project was can be readily seen when we are told that Western New York was the usual field sought by missionaries from Connecticut in those days. Only nine years before the entire trans-Mississippi region had been transferred to the American flag and it was largely an unknown country to Protestantism. Besides this letter there is another interesting letter from Mills' father, the pastor at Torrington, stating more explicitly his son's plans and urging his appointment by the Missionary Society. A very interesting document, too, is the certificate to the Society, signed by Leonard Woods and Moses Stuart in behalf of the faculty of Andover Seminary. " This testifies that Samuel J. Mills has completed a regular course of theological study at this Seminary; that he has uniformly maintained an irreproachable moral character; that he is regarded by the officers and students of our seminary as a person of ardent and peculiar piety and is hereby recommended," etc. With such recommendations the young man and his imperial project for the spread of God's Kingdom was accepted by the Missionary Societies of Connecticut and Massachusetts.

On July 3d this young man of twenty-nine set out from his home in Torrington with the determination that whether the constitution followed the flag or not the Bible should. He went by the way of Albany and the Mohawk Valley. On the Genesee

River he found a village of "Kahnawaga" Indians in whom he became greatly interested and whose cause he plead with great earnestness to the Missionary Society. His route carried him to the Niagara River, thence around the lake shore to Ohio, and then, stopping here and there to preach, southward to Marietta, where he met Schermerhorn. At Marietta they attended the meetings of the Muskingum Association and organized the first of many Bible Societies that they instituted on their tour. The "infant institution" had "13 or 14 subscribers,—the amount subscribed 136 dollars," as Mills writes in a letter from Marietta, October 20th, to Rev. Abel Flint. He says further that he encouraged the Bible Society to believe that Connecticut would donate "perhaps one hundred Bibles." The last words of the letter are significant: "We do not determine how far we shall go south of the Ohio." The two missionaries went through Ohio by different routes preaching, distributing copies of the constitution of the Ohio Bible Society, and gathering information as to religious conditions. They arrived at Cincinnati November 17th. The next letter to the Home Missionary Society was not written until they reached New Orleans and in fact was not posted until they came to Athens, Georgia, May 19, 1813. In this letter Mills states the religious condition of Ohio: "South of New Connecticut few Bibles or tracts have been received for distribution among the inhabitants. The Sabbath is greatly profaned and but few good people can be found in any one place. There are a number of societies (i. e. communities), however, who are wanting supplies more commonly for six months in the year." He found in the state outside of New Connecticut twenty-three Presbyterian and three Congregational ministers. The "New Lights" and the Baptists are "somewhat numerous," but easily the strongest denomination outside of New Connecticut is the Methodist. "New Connecticut is in my opinion far the most desirable part of the state. Certainly as it respects the moral and spiritual habits of the people living there."

In their trip down the Ohio, below Cincinnati, they were sometimes on the Kentucky side, sometimes on the Indiana side. They found the people "in a very destitute state, very ignorant of the doctrines of the Bible." The Methodist circuit riders

occasionally visit this part of the country, but do little to help the people. In fact Indiana Territory, with 24,520 inhabitants and only one Presbyterian minister, at Vincennes, seems to him to be in a thoroughly bad way. While Illinois Territory, with 12,000 inhabitants, has no Congregational or Presbyterian minister, though there are "a number of good people who are anxious to to have such ministers come among them." Going on to Kentucky they came to Lexington, where they found a new Catholic church built, they are told, principally by the subscriptions of infidels. Kentucky has ninety-three Presbyterian preachers with 1,200 members and 142 Baptist preachers with over 2,100 communicants. The Methodists are not as strong, while the Catholics have six priests and twelve church buildings. Altogether Kentucky seems to them to be much better provided for in the way of Gospel privileges.

Thence the trip is to Nashville and Franklin, Tenn. Here they arrange for the formation of the Western Tennessee Bible Society. Here, too, they met "Old Hickory," for it was the time of the 1812 War. Let Mills tell his own story: "General Jackson with about 1,500 volunteers was expecting to go in a few days down the river to Natchez. Mr. Blackburn introduced us to the general. When he became acquainted with our design he invited us to take passage on board his boat. We accepted the invitation, after providing some necessary stores for the voyage and making sale of our horses." They were from January 10 to February 16, 1813, on their way, being hindered by ice. Mills, whose health was never good, had an attack of bilious fever. But to continue the story about General Jackson: "Before we left Natchez we (with Mr. Blackman, the chaplain of the Tennessee Volunteers), obtained a subscription of more than \$100 for the benefit of the Tennessee Bible Society. This subscription was made by the officers principally. The prospect was that it would be very considerably increased before they left the vicinity of Natchez. As these volunteers [had] little prospect of contending with the bayonet and the sword we endeavored to bring them to act against principalities and powers and spiritual wickedness in high places, and as you see, sir, not without some success. We were treated with great attention by the general and officers, and

were more obliged to them for their subscription made to the Tennessee Society than if it had been made to us."

If these volunteers were not permitted to use "the bayonet and the sword" it was because their shot and shell did not let Wellington's seasoned veterans, under Sir Edward Packenham, get near enough to the American forces to use sword and bayonet. Mills' next meeting with them was just after the battle at New Orleans on his second missionary journey into the Southwest. There were hundreds of sick and wounded in the hospital. Of the two thousand Kentuckians under Gen. Thomas eight hundred were on the sick list. There were also many British wounded and prisoners. To friend and foe alike he gave the tenderest ministry. There was abundant opportunity for his services, for there was not a single chaplain with the Kentucky troops and only four with those from Tennessee. Just a paragraph from his experience: "I have found unusual freedom in speaking to the sick and dying in the hospitals. They almost uniformly give very strict attention to what is said and their tears witness for them that they do not remain unaffected. God only knows how lasting their serious impressions may be. But from what I have seen and heard in the hospitals I am inclined to believe that some of these sufferers have been born again, even on the threshold of the grave." Speaking of an address he made to the soldiers he says: "It was the first serious address and prayer that numbers of them had heard since they left home, and perhaps for years. When I was about leaving the room one of the men, as he lay on the floor, reaching out his hand and grasping mine exclaimed: 'God bless you — God bless you.'"

On his return to Andover, Mass., he wrote out, Jan. 1, 1814: "Observations upon the state of the religious information possessed by the inhabitants we passed after we left Nashville until we arrived at Natchez." I should be glad to quote the entire document, not only for the view it gives us of the country, but for the way in which it reflects the author's ideas and ideals. A small part must suffice us: "There are few settlements of importance upon the Cumberland River — no village that contains more than 300 inhabitants. We passed from Nashville to Natchez, a distance of a thousand miles by water, no settlement

that was regularly supplied with a Presbyterian minister. We occasionally passed a Baptist and Methodist preacher, but seldom. The former in many instances do not inculcate upon their hearers the importance of observing the Sabbath as holy time. Neither do they enjoin the duty upon parents religiously to educate their children. In sentiment the latter (Methodists) agree with Arminius. The religious sentiments of the inhabitants in the portion of country now under consideration must be, of course, very incorrect where they make any profession of religion at all. There is, I believe, a very great stupidity generally prevailing in this Western world as it respects a concern for the salvation of the soul; and a reason, which answers in part for this inattention to religious subjects, is obvious; 'the people perish for lack of vision.' Not only in a great measure are they destitute of the word preached in its simplicity and purity, but it is a fact much to be lamented that but comparatively few have a Bible in their homes and many who would be pleased to receive such a treasure know not where to obtain it. . . . The country from Nashville to Natchez is generally so thinly settled that schools cannot be supported were the inhabitants desirous of the privilege. But it is often the case that they know not the value of such institutions, even where they have the ability to support them. The education of children is of course very much neglected." The remedy which he suggests is the distribution of Bibles and tracts "committed to faithful men who go up and down the Mississippi to New Orleans. These tracts should inculcate the doctrines of the Reformation and particularly inculcate the duty of a strict observation of the Sabbath as holy time and the religious education of children."

At Natchez, with 1,500 inhabitants, many of them Americans, they found no organized church. There was a Roman Catholic church which had been closed for many years and a Methodist church building open to all comers, "sometimes crowded, generally when the meeting is held in the evening." The Presbyterians were building a substantial brick church of good size and the prospect of "a regular organized church" seemed good. As he entered the Cotton Belt he became peculiarly impressed with the spiritual destitution of the country. "If this view of the destitute

state of many of our brethren will not induce those possessed of the ability to contribute for their relief their case is indeed desperate. I confess I have no expectation that those destitute of the sacred scriptures, even within the limits of the states, will be supplied till an effort is made, and a persevering one, to unite all the different religious denominations in the states who are disposed to favor this good work. If a General Bible Society cannot be formed or something of this kind carried into effect the sooner we send to the British and Foreign Bible Society to supply our destitute the better." One hundred thousand dollars is needed immediately for this work, he believes. Soon after his return from his second missionary journey he had the pleasure and privilege of assisting, in May, 1816, in the organization in New York City of the American Bible Society, the organization due largely to his strenuous endeavors and masterly pleading.

One other thing greatly impressed him in this region — the wrongs and the needs of the negro. He estimates the number in the United States at a million and a half, many of whom can read. "To give these destitute afflicted Blacks the Scriptures would be like carrying the everlasting Gospel into the very heart of Africa. Many of the slave holders are willing that their slaves should be possessed of this treasure, at the same time are too negligent to see them supplied." He naïvely gives his opinion of slavery in a comment upon the fact that a minister had told him that a sick man begged for a Bible with tears in his eyes. "Slave holders peculiarly need the consolation which the Bible is calculated to afford, especially on a dying bed." One hears the echo of that entry during his college days in his diary. "I think I can trust myself in the hands of God and all that is dear to me; but I long to have the time arrive when the Gospel shall be preached to the *Poor Africans* and likewise to all nations." Undoubtedly what he saw of slavery in the South had much to do with his efforts which resulted in the founding of the African School by the Synod of New York and New Jersey in 1816. The object of this school was the training of teachers and preachers for the negroes. Still later his enthusiasm for the African manifested itself in formation of the American Colonization Society, in the service of which he laid down his life. The object of the

society was the transportation to and colonization of the American negro in Africa. While laboring heart and soul for his native land he never forgot Africa, and his earliest desires to carry the Gospel to the black man in the dark continent.

New Orleans had about 25,000 inhabitants at the time of their visit, a little more than half of whom were white; half of these being French with perhaps 6,000 people from other foreign countries and the states. They found plenty of Roman Catholic clergy, one Methodist and one Baptist minister and an Episcopalian had preached to the Americans for some three or four years, but had gone. Mills writes: "There is no Protestant church in the city. Attempts have been made to obtain subscriptions for building one, but have failed. There is no difficulty in erecting theaters. One has lately been built at an expense perhaps of \$70,000 and \$30,000 more will be required to finish it. . . . The Sabbath is very little observed as a day of sacred rest. On the levee are great numbers of the lower class offering for sale whatever they may have on hand. In the streets you meet wagons and carts going and coming as on the week day. The greater part of the stores are open and people are buying and selling in all quarters. In houses many are sitting at their cards; many at the billiard table; many drinking and some drunken, and I am told that Americans join in all of these excesses." How this Continental Sunday must have shocked the young New England preacher! Something must be done to unite the scattered religious forces. If they cannot have a church there is always the Bible Society to promote this end. They went to see Father Antonio, the most prominent and influential priest in the diocese, and secured the promise of his aid in the circulation of the Scriptures. The bishop, too, lately come from Baltimore, promised "cheerfully to assist in the promotion of so benevolent a design." "He (the bishop) gave it as his opinion that there were not at this time 12 Bibles in the vicinity of New Orleans. He spoke of this city as being the most desperately wicked place he had ever been in. . . . He had lived in France and had an opportunity of ascertaining the state of morals and religion in the cities of that kingdom, but this place, in the opinion of the bishop, took the lead in almost every species of

wickedness." The call for the organization of the Bible Society was signed by Governor Claiborne and twelve members of the legislature, and the new force for righteousness started auspiciously with Gen. Benjamin Morgan as president. Father Antonio was named as one of the managers, but declined. While they were in the city Schermerhorn and Mills held frequent meetings and preaching services, the latter at the state house. The largest attendance was two hundred. "It was said by those who have lived in the city for a considerable time that they never saw as full a meeting before." After about three weeks stay they set out, April 6th, through Mississippi for Georgia — having completed their mission. Through a veritable wilderness they passed — swamps, canebrakes, rivers, and forests — but that is a story of adventure not to be told now. Suffice it to say that Mills reached his home in Tarringford July 6, 1813, having been absent a year and three days. With them went Mr. Rease, the Baptist preacher, and the Methodist minister was soon to follow, leaving the capital city of the Southwest without any Protestant minister or service. But New Orleans owes the origin of its First Presbyterian church to this visit and subsequent work of Mills.

A very interesting document is his financial statement to the Missionary Society of Connecticut. He received \$150 from the Connecticut Missionary Society, \$21 from the Society for Propagating the Gospel, and collected \$145 on the tour. He paid \$100 out of his own pocket for his horse, saddle, and bridle, and \$60 of his own money with him. When he sold the horse at Nashville he lost \$30 by the sale; he lost a horse valued at \$100 near Augusta, Ga., and lost \$4 on his baggage horse. On his return he had \$40 left. In all he had \$516, of which his losses amounted to \$134, and so with what he had left he figured the cost of the mission at three hundred and thirty-eight dollars. Was there ever a more splendid investment for God and home and native land? Mills seems to have spent much of the time between the two missionary journeys at Andover, from which place he writes, Oct. 12, 1813, Feb. 14, and March 24, 1814. In the meantime he is not without opportunities of further service. "Applications" have come to him to go on a mission to Pennsylvania, to New Hampshire, and to the Choctaw Indians in Mississippi.

He is not willing to accept any of these until those much desired Bibles are started under the care of a good man to New Orleans and all the Western Country.

"I presume," he says, "it will not be expected that I should a second time volunteer my services, but I readily confess that I have for months past and still have a great desire to go over the ground a 'second time.'" It is not curiosity that impels him. "For as far as curiosity is concerned I think one view of the country I passed through was sufficient abundantly to satisfy it. I should hope that should I attempt a second mission, as proposed, I must be impelled by a sense of duty as it were altogether irresistible. . . . I fear that there will be wanting men who will suitably seize upon this opportunity of doing good on a large scale. I fear if we send off the Heavenly Stranger [the Bible] into that God-forgetting and God-provoking portion of our country without anyone to introduce it, I fear the object of the benevolent will be only half attained." One thing he has learned from his former mission, not to go at his own charges. "When engaged on a mission and sent out by three or four societies from New England I can truly say to beg I am ashamed, for I have no beggarly arguments to urge. I do not go from a poor portion of the States, I am not sent by societies which have poor and beggarly funds. To beg I am ashamed, because my calling is not a poor and beggarly calling, and if I am an efficient man I can obtain a living at home without going abroad to beg for it. If I am not of this character I ought not to be engaged on the mission."

Apparently the Missionary Society of Connecticut did not think best to participate in this work. Backed, however, by \$600 from the Massachusetts Missionary Society, \$200 from the Philadelphia Bible Society, and by enough from other sources to make a total of \$1,200* Daniel Smith ("an Andover student and generally much approved as a preacher") and Mills set out in August, 1814, to distribute Bibles and tracts, English and French, which had been contributed by Philadelphia and New England societies, and to preach the Gospel in all the Southwest. At Pittsburg they received an offer from the Connecticut Society, but "did not think it proper to leave the mission we have entered on to labor in New Connecticut." On they went through Ohio,

* This amount was probably increased later Dr. Roy thinks to \$2,000.

Indiana, Illinois, and then to St. Louis, the story of which, Dr. J. E. Roy says, reads like the record of the missionary tours of Paul and Barnabas. There has been some discussion as to whether Mills preached the first sermon by a Protestant minister in Missouri and St. Louis. Probably not. There are traces of the Methodist circuit rider and once a Rev. Dr. Blackburn had gone over from Kentucky. At any rate the need and the strategic value of the place impressed him and he wrote back to Hartford from St. Louis urging in strong terms the sending of a man. "The governor and a number of men of influence will, we think, contribute to his support. Were he to preach in this place but a part of the time and should he instruct fifteen or twenty youths, we think he might receive from this place and the vicinity \$800 or \$1,000. . . . We hope that his instruction will not confine him to the west side of the river. He would do great good by occasionally visiting the settlements on the Illinois side." "B. Gould," whom he expected to come, failed for some reason to accept the opportunity. But in 1816 Salmon Giddings, a graduate of Andover, was sent out by the Connecticut Missionary Society to St. Louis. Dr. Roy in "What Home Missions Have Done for Illinois" says that in the first year he visited nearly every settlement in Missouri and organized two Presbyterian churches. At the time of his death in 1828 he had organized fourteen churches in Missouri and Illinois, including the First Presbyterian church at St. Louis, and initiated the movement that led to the founding of Illinois College. This is a fair sample of Mills' missionary statesmanship, his grasp of the situation, and his ability to set other men at work—a thing which grows on one as his lifework is studied intimately. From St. Louis these early "apostles of the Southwest" went back to Louisville, then to Natchez and New Orleans. In their report they say "never will the impression be erased from our hearts that has been made by beholding those scenes of widespread desolation. The whole country from Lake Erie to the Gulf of Mexico is as the Valley of the Shadow of Death. Darkness rests upon it. Only here and there a few rays of Gospel light pierce through the awful gloom. This vast country contains more than a million inhabitants. Their number is every year increased by

a mighty flood of emigration. *Soon they will be as the sands of the seashore for multitude.* Yet there are at present only a little more than one hundred Presbyterian or Congregational ministers in it. Were these ministers equally distributed throughout the country there would be only one to ten thousand people. But now there are districts of country containing from twenty to fifty thousand inhabitants entirely destitute. *And how shall they hear without a preacher?*" To provide these preachers was his next business, and he used all his persuasive powers with the Missionary Societies and with Andover Seminary to meet the need. He celebrated July 4, 1815, in a truly patriotic way by putting before the Missionary Society of Connecticut the claims that were most urgent, viz., two men for New Orleans, one for Natchez, one for Kentucky, one for Eastern Tennessee, and one each for Illinois, Indiana, and Missouri. "It is very desirable," he writes, "that it should be soon ascertained what missionary fields the trustees of your society propose to occupy, as it will be necessary, most likely, to make application to some other societies for the support of a part of the missionaries." Right royally did Connecticut respond with her share of the ten or twelve men which were sent out the first year after this appeal. And she kept it for years to come. From 1820 to 1830 she sent into Indiana, Illinois, Missouri, Kentucky, and Tennessee fifteen men and in 1830 eight others to Missouri and Illinois. "Thus," says Dr. Roy in an article already quoted, "was New England, almost with prodigality, pouring her life into the West and into another and a rival ecclesiastical system." Mills stirred the men of his own seminary as he stirred everyone with his contagious enthusiasm, and many went into the new country. The supply, however, was not equal to the demand, as shown by a letter from Prof. Ebenezer Porter July 24, 1815, to Rev. Abel Flint: "We are so distressed with calls for missionaries and pastors which we cannot supply that I have delayed writing till the last mail before your August meeting. Indeed, brother, we know not what to do, but pray the Lord of the harvest to raise up more laborers. . . . Within one week we received pressing applications for nine missionaries for different stations in our country." He closes his letter with this compliment to Connecticut: "When I read your votes and your acts as to missions and Bibles I think

what Washington said when he met a drove of oxen going to his starving camp in New Jersey: 'Where are you going, driver? To feed our army? Where are you from — Connecticut? God bless the little State of Connecticut.' No grander blessing has Connecticut ever given to the whole country than her splendid sons, and in the front rank of these stands the magnificent soul, great heart, though frail body of Samuel J. Mills, Jr.— not simply the father of foreign missions, but one of the greatest forces in opening up the West, the Louisiana purchase, to the Gospel of the blessed God.

Five years later in writing the biography of Mills Dr. Gardiner Spring thus sums up the results of this work: "The beneficial results of these two missionary tours can never be duly appreciated. By these means the whole extent of our Western and Southern territory was explored, and an accurate disclosure of its moral and spiritual desolation made to the churches — the Gospel of the grace of God was preached to a vast multitude of the dwellers of the wilderness;—no less than ten or twelve missionaries were sent among them the very first year after the information of their wants was circulated, and more the second, and still more the third; five or six Bible societies were established in different states and territories; thousands of Bibles were forwarded from the Atlantic societies to the people of the West; and, besides these, many thousands of religious tracts have gone, the winged messengers of salvation, into every section of the country; and in defiance of its obstinate and long continued barrenness our own wilderness begins to blossom as the rose."

After nearly a century our appreciation of the value of such work grows steadily greater. For we realize the truth of what President Roosevelt said of the pioneer preachers of another denomination: "It is such missionary work that prevents the pioneers from sinking perilously near the level of the savagery against which they contend. Without it the conquest of this continent would have had little but an animal side. Because of it, deep beneath and through the national character, there runs that power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately depend."

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RECENT LITERATURE ON THE FOURTH GOSPEL.

A little more than a century ago a German writer named Vogel thought he saw the finish of the Johannine problem close at hand. He even went so far as to summon the Evangelist John and his interpreters to the bar of final judgment. Ferdinand Christian Baur was but a lad of ten years then, and the Tübingen School was born more than forty years after that. In fact Vogel and his contemporaries cut no figure at all in this great debate. They are but children playing about a tiny rill and wholly unconscious of a mighty torrent soon to gather and sweep them into oblivion. Modern scholarship rightly considers them as mere skirmishers scarcely worthy of mention and dates the beginning of the real battle from the publication of Bretschneider's work in 1820. But the end,—the end is not in sight even now.

Judging from the present interest in the discussion and the abundance of literature produced in recent years bearing upon this topic the uninformed reader might imagine that the problem was a new one, or at least that it presented some new phases demanding fresh treatment. As a matter of fact this mighty flood is but the swollen current of a stream that took its rise a full century and decade ago in the writings of the English theologian Evanson (1792), seconded four years later by Eckerman on the Continent.

The work of Baur and the rise of the Tübingen School attacking the traditional view of the Gospel, together with the magnificent array of scholarly works in defense of the same, which their writings called forth, form a notable epoch in the progress of critical study and thought, apparently sufficient to have exhausted this or any similar topic. But not so. Each succeeding decade has given birth to fresh discussion. Again and again have all the facts involved been examined and re-examined with minutest care. Times without number have the

several witnesses been stimulated by rack and thumb-screw. And the end is not yet.

One gets some notion of the rapid accumulation of literature upon this subject when he reads the review of more than one hundred prominent works in Godet's *Commentary on the Gospel of John* (3d ed., N. Y., 1886). But that was published nearly twenty years ago, and the volume of Johannine literature grows still with undiminished vigor and rapidity. A large part of the literature is critical: and this element, though least valuable in itself, seems to attract most attention from the minds of scholars. Yet even now, after more than a hundred years of scrutiny and debate, the pivotal questions are undecided, discordant views have not been reduced to harmony, the watchmen on the different towers do not see eye to eye. And, while we may encourage ourselves with the assurance that the breach between opposing factions is not so wide as once it was, nevertheless we must confess that it is far from being wholly closed or even bridged.

The closing years of the old century and the opening years of the new are rich in contributions from the best minds to this literature, and new recruits from the ranks of profoundest theological scholarship on both sides of the Atlantic are daily entering the lists to take part in this great tourney of the critics.

To give even a hasty review of the most noteworthy books and articles that are being written at the present time upon this prolific theme is no easy task. The plan which at first contemplated an outlook of twenty-five years quickly reduced itself to ten years and then to five. At the same time it expanded from a purpose to include a dozen of the leading writers to the necessity of recognizing more than four times that number of significant names which challenge the attention and respect of every student who would get any adequate notion of the best that is being written upon this topic today. And one must be conscious that while he writes or speaks the stream is steadily flowing onward, and that what is up-to-date when written may be ancient history when it is given to the public. An apology for length and a plea for patience on the part of one's hearers are also prime requisites in the discussion. With these preliminaries we may come directly to our subject.

The student of our period (1899 to 1903 inclusive) of Johanne literature will naturally turn first to two well-known encyclopædic articles, not so much for the opinions expressed by their writers or the positions taken as for purposes of orientation. If one is to read intelligently what is being written by the advocates of different views he must first get his bearings with reference to the entire sweep and history of the debate, he must become thoroughly acclimated to the atmosphere of the subject. This is particularly true of the busy pastor who has been long out of school and has not kept his mind in continuous touch with the progress of criticism. The two articles which will best enable him to do this are: (a) John, Son of Zebedee, by P. W. Schmiedel in the "Encyclopædia Biblica," N. Y., 1901, and (b) The Gospel of John, by H. R. Reynolds in Hastings' "Dictionary of the Bible," N. Y., 1899. An article in the latter work, on John the Apostle, by T. B. Strong, may well be added, though it is of less importance than the others. If these articles be illuminated by reading the numerous reviews of the same which have appeared in the best theological publications the process of orientation will be fairly complete.

Reynolds and Schmiedel represent opposite extremes in the discussion, the former holding to the traditional theory of Johanne authorship and historical accuracy, the latter rejecting that theory. Whatever the reader may think as to the merits of the points in dispute, Schmiedel's article is unquestionably the stronger of the two. Taken together they should furnish an initial impulse sufficient to start any reader upon a well-balanced consideration of the subject in hand.

The second step in the natural order of study will be along the line of bibliography. Something of this we have found in the articles already mentioned. We need more. Of course the student has read Gregory's appendix to Luthardt's "St. John the Author of the Fourth Gospel," which is the standard bibliography of the subject up to 1875; also H. W. Watkins' "Bampton Lectures" for 1890, which brings the literature down to that date. He has doubtless supplemented these with Marvin R. Vincent's "Student's New Testament Handbook," N. Y., 1893, which gives the clearest brief characterization of the different

positions on the question, with a good selected bibliography. If so he is ready to complete this part of his task by a perusal of articles from the pen of A. Meyer in the "*Theologische Rundschau*" for 1899 and 1902, where he will find a bibliography by years from 1889 to 1902.

Familiarity with these works will surely extend the reader's horizon and give him something like an adequate notion of the wealth of literature upon his subject. To orientation has been added coördination and a due sense of proportion. The foundation thus thoroughly laid he is ready for the superstructure and must obtain his materials direct from the writers themselves. Who are they? And what have they written?

"Beginning from Jerusalem," the American student will acquaint himself first with the writers of his own land. He cannot select a better starting point than an article by Prof. E. D. Burton of Chicago in the "*Biblical World*" for 1899, pp. 16f., 49f., 102f., on The Purpose and Plan of the Fourth Gospel. The writer treats the subject as broadly and as comprehensively as the limits of such an article will admit. His position on the question of authorship is indicated in the following sentences: "There is no reason to doubt to whom the Gospel is intended to be attributed, or that the apostle to whom it is thus ascribed was in a true sense its author." "The evidence that the Fourth Gospel came from John is full and strong." Certain facts which he cites from the book itself he says will indicate that "the book is mainly from one hand, but they imply also that we may expect to find four strata of material, or rather evidences of four influences at work. First, the actual deeds and words of Jesus; second, the apostle melting over and recasting these in his own mind, and adding a prologue and occasional comment or summary; third, the work of an editor in the preparation of the book for publication, and fourth, possibly, the blundering work of a copyist or binder."

Two articles on Recent Aspects of the Johannine Problem, by Prof. B. W. Bacon of Yale in the "*Hibbert Journal*," may well follow. The first, in April, 1903, discusses The External Evidence, and the second, in January, 1904, deals with Direct Internal Evidence. These articles are the product of thorough

scholarship and aim to give an unbiased summary of the evidence on both sides of the question, although there is an evident and strong leaning of the writer towards anti-traditionalism. Prof. Bacon has also an article of considerable interest and value in the "American Journal of Theology," October, 1900, on Tatian's Rearrangement of the Fourth Gospel.

In the "Presbyterian and Reformed Review," July, 1901, J. Ritchie Smith writes on The Witness of Jesus to Himself in the Fourth Gospel. As its title indicates, the article deals with the message of the Gospel in one element of it and does not touch upon critical questions.

Prof. C. W. Rischell of Boston, in the "Journal of Biblical Literature," Pt. 1, 1901, gives us a review of Baldensperger's theory of the Fourth Gospel, which is worthy of a careful reading. The "Biblical World," May, 1899, has an article by Prof. G. H. Gilbert of Chicago entitled, An Important Unnoticed Argument in John 17. And Dr. Newton writes upon our Gospel in the "Methodist Review South" for May, 1900.

These are some of the articles which have appeared in our religious reviews, the reading of which will pave the way for a study of more extended discussions in book form.

Two books designed for general use by Bible students are, "Studies in the Four Gospels," Wm. G. Moorehead, Philadelphia, 1900, and "Constructive Studies in the Life of Christ," Chicago, 1901, Ernest D. Burton and Shailer Matthews of Chicago University. The latter work touches very briefly upon critical questions, and both present a popular study of the contents of our Gospel, as also of the Synoptics.

Two works of a wholly different character from these, but closely related to one another in topic, were published in New York, 1900. They are "The Biblical Theology of the New Testament," Prof. Ezra P. Gould, and "An Outline of New Testament Theology," Prof. David F. Estes of Colgate University. The common topic of these books involves an extended treatment of the subject-matter of John's Gospel and necessarily takes for granted the critical views of the writers, although these are rather suggested than expressed. Of the two, the work of Dr. Gould

assumes a somewhat advanced and radical position, while that of Dr. Estes is more careful and conservative.

Prof. G. B. Stevens of Yale has also an excellent work on "The Theology of the New Testament," N. Y., 1899, in which he touches briefly upon the criticism of the Fourth Gospel as it bears upon his broader subject. His view is summarized in a single sentence (p. 172): "The Gospel of John is a distillation of the life and teachings of Jesus from the alembic of the apostle's own mind." Prof. Stevens has given a fuller discussion of our Gospel in his work on "The Johannine Theology," published in 1894.

Another writer who is doing good service along various lines of Biblical study is Prof. G. H. Gilbert. Though not directly concerned with the criticism of the Fourth Gospel his views upon the subject form a necessary basis for "The Revelation of Jesus," N. Y., 1899, which is a constructive study of the primary sources of Christianity, and, as such, deals extensively with the material of John's Gospel. For a full statement of these views the reader must examine the same author's "Student's Life of Jesus," N. Y., 1896, in which he speaks of the Fourth Gospel as essentially trustworthy as regards both the historical narratives and the discourses.

A very recent work touching incidentally upon our Gospel is "The New Testament in the Christian Church," N. Y., 1904, by Prof. Edward C. Moore of Harvard. The title, doubtless suggested by that of Robertson Smith's well-known work on the Old Testament, indicates the purpose and contents of the book.

Prof. Bacon of Yale, "Introduction to the New Testament," N. Y., 1900, makes the Gospel as it comes to us the work of a compiler and editor from materials received from an original reporter, who received them from the witness (i. e. John). He asserts that both the discourses and the historical facts have been treated with greatest freedom. Yet he says of the Gospel that it is "in many respects the noblest of all the interpretations of the life and teachings of Jesus."

The late Prof. Levi L. Paine of Bangor has left us about fifty pages on "The Johannine Problem" in the form of an appendix to his "Evolution of Trinitarianism," N. Y., 1900. He

represents the extreme view of anti-traditionalism among American writers, taking ground against the authenticity and historical veracity of the Gospel.

Taken as a whole the work of our American writers is as sane, as varied, and as valuable, though not so voluminous, as are the writings of the British and Continental scholars. Possibly they give a less striking impression of originality than some others, particularly the German writers; for the latter are somewhat given to the invention of new and startling hypotheses to account for the various phenomena in some other than the traditional manner. Still we do well to remember that there has been nothing really original written upon this subject since the days of Baur and Bleek (1846), or perhaps since the days of Evanson and Priestly (1792). The busy pastor wishing to read the best that has been written upon the Gospel of John from a critical standpoint need not go beyond the circle of American writers. From them he will get the very cream of the entire discussion in clear and concise form and also the best results of all the unfolding of the teachings of the Gospel. But for a broader outlook, and, above all, for an acquaintance with the best thinkers and writers of our time, one must read in addition the work of foreign scholars.

Prominent among review articles by British writers are two papers by Principal A. M. Fairbairn of Mansfield College, Oxford, in the "Expositor" for 1902. One, entitled *The Governing Idea of the Fourth Gospel*, appeared in the September number and was followed in October by a second on *The Idea of the Fourth Gospel and the Theology of Nature*.

The Autonomy of Jesus; a Study in the Fourth Gospel, is an article from the pen of Dr. James Moffatt, the well-known author of "The Historical New Testament." It is in three parts, which appeared in the "Expositor" for June, July, and August, 1901.

In the same publication, July, 1899, H. J. C. Knight writes on *The Relation of the Discourses of Our Lord in John III and VI to the Institution of the Two Sacraments*. And in June, 1903, N. J. D. White has an article on *The Johannine View of the Crucifixion*.

A paper by W. Lock on A Partition Theory of St. John's Gospel, in the "Journal of Theological Studies," January, 1903, reviews Wendt's theory of the Gospel. Prof. A. N. Jannaris writes an interesting article entitled Who Wrote the Fourth Gospel? in the "Expository Times," July, 1903. And in Vol. XIII of the same is an editorial on our topic by Dr. James Hastings.

Turning now from review articles to the more pretentious and extended works that have appeared in book form we find a goodly number of important contributions to our theme.

A recognized leader of thought in British theological circles is Prof. W. Sanday of Oxford. His lecture on "Criticism of the New Testament," in St. Margaret's Lectures, N. Y., 1902, is one of the most recent statements of views which he has given to the public in various forms and at different times before. Prof. Sanday is conservative. He holds that the picture presented in the Fourth Gospel is in essential harmony with that found in the other three, that the Apostle John was the author, and that the book is genuinely historical. The reader awaits with interest his forthcoming volume on "The Harmony of the Gospels," in the International Critical Commentary series, and also his "Life of Christ," in the International Theological Library. These works will doubtless present with a good degree of fullness the ripest fruits of study and thought on our subject by this profound scholar.

Another lecture in the volume of St. Margaret's Lectures, on "The Dates of the New Testament Books," by A. C. Headlam, is worthy of notice. Briefly stated the author holds that the Gospel was written in Asia between the years 80 and 100 A.D. and comes directly or indirectly from John the Apostle. The Gospel of John also comes in for its share of discussion in "Two Lectures on the Gospels," London, 1901, by F. Crawford Burkitt.

J. A. McClymont, in "The Century Bible," London, 1901, expresses his conviction that the Gospel is Johannine in authorship and trustworthy as a record of events and utterances, but admits subjective elements. He places the date between 85 and 90 A.D. In "The New Testament and Its Writers," written eight years earlier, he takes the same ground.

A much less conservative writer is Dr. James Moffatt, whose book, "The Historical New Testament," Edin., 1901, though scholarly and valuable, is also somewhat arrogant in tone, discrediting the work of others and ignoring the progressive spirit animating their efforts. The aim of his own work is to trace the literary growth of the New Testament writings and to place them in their exact historical and chronological order.

A notable book and one that deserves wide reading is that of D. W. Forrest of Wellington Church, Glasgow, "The Christ of History and the Christ of Experience," 4th ed., London, 1903. Though not directly a work on the Fourth Gospel, yet it involves a passing treatment of the subject and a clearly defined position regarding its character and worth. This position the writer states in the following words: "It is now perfectly clear that, instead of being a philosophical treatise on the dogma of the Logos, in which the Gnostic antithesis of the principles of light and darkness is worked out in the form of an idealized picture of Christ's life, this Gospel is emphatically a historical document, grounded on a minute knowledge of facts. The remembrance was not a mere recollection of his sayings, but the spiritual illumination of them, the opening up of their inner purport and ultimate significance; and just because that significance could only reveal itself through personal experience they reappear with a certain impress of John's individuality."

J. Armitage Robinson, Dean of Westminster, in a course of lectures delivered in Westminster Abbey and published in London, 1902, sums up his conclusions regarding the Gospel as follows: "We have then, in the securest tradition of the apostle's later life, just those conditions which appear to be suggested by the phenomena of the Gospel itself: an old man, disciplined by long labor and suffering, surrounded by devoted scholars, recording before he passes from them his final conception of the life of Christ, as he looked back upon it in the light of fifty years of Christian experience."

"The Gospel According to St. John," by Canon B. F. Westcott, London, 1902, is simply a reprint of the work of that noted scholar in the "Speaker's Commentary," and is a strong presentation of the extreme conservative position.

Principal Fairbairn in his "Philosophy of the Christian Religion," London, 1902, discusses the interpretative idea of Christ which is common to John and Paul.

James Vernon Bartlett, "The Apostolic Age," Edin., 1900, treats the Gospel from the conservative and traditional standpoint. He considers the Fourth Gospel to be supplementary to the Synoptics, and holds Baldensperger's theory of the purpose of the book.

"Johannine Problems and Modern Needs," by H. T. Purchas, London, 1901, is a book principally designed to show that the Fourth Gospel has a distinct and important message for the present time. The writer accepts the Johannine authorship, but his main thought is independent of critical views.

"The Spirit and the Incarnation," W. L. Walker, Edin., 1901, contains an extended discussion of the teaching of our Gospel. "The Special Characteristics of the Four Gospels," Herbert M. Luckcock, London, 1900; "Books of the New Testament," Leighton Pullan, London, 1901; "A Biblical Introduction," New Testament portion, by Walter F. Adeney, London, 1899, are other books treating our Gospel more or less fully.

A most important contribution to our subject has just come from the press. It is a work of more than five hundred pages on "The Character and Authorship of the Fourth Gospel," by Principal James Drummond of Manchester College, Oxford. Dr. Drummond is a pupil of the late James Martineau, but is strongly conservative in his views. Regarding the character of our Gospel he holds that in historical value it is subordinate to the Synoptics, an interpretation of a life already well known from other sources. After a most exhaustive review of all the evidence external and internal he concludes that both lines point to the Johannine authorship of the book.

Drummond and Sanday are fair exponents of British theological scholarship, as they are leaders of their countrymen, whose position is markedly conservative in contrast with the Germans, among whom radical views preponderate.

Probably the first German writer to be consulted by most modern scholars in our land is A. Harnack, whose work "What is Christianity?" trans., N. Y., 1901, has been read with much interest. The positions assumed in this book are most directly

and clearly stated in his "*Die Chronologie der Altchristlichen Literatur*," Leipzig, 1897. He says there that "the Gospel was not written by the son of Zebedee at all, but was first stamped as a work of which the son of Zebedee was the author by persons who hide themselves under an obscure 'we.'" And he concludes by saying: "Our Gospel should be regarded as the Gospel of John (the Presbyter) according to John (the son of Zebedee)."

This statement defines Harnack's position as midway between the extreme views. He recognizes a background of genuine Johannine tradition, but attributes the Gospel as we have it not to the Apostle John, but to a Jerusalem priest of the same name.

Somewhat further removed from the traditional view, but still inclined to conservatism, is the position of H. H. Wendt, as set forth in "The Gospel of John," trans., Edin., 1902. Wendt is inclined to make the discourses the only trustworthy portion of the Gospel, discrediting rather the historical framework in which they are set. He believes that the Apostle John made a collection of our Lord's discourses, which was used by some unknown editor as the basis of a gospel.

Curiously enough these two critics represent the two lines of divergent thought along which German criticism moves at the present time. Wendt depreciates the historical portions of the Gospel, but maintains the genuineness of the discourses; while Harnack discredits the discourses and holds to the historical portions.

Still further removed from the traditional view is Jülicher, "*Einleitung in das Neue Testament*," Tübingen, 1901. This writer takes a moderate negative position, holding the Gospel to be second-hand history borrowed largely from the synoptists and not written by an apostle.

A longer step in the same direction is the position of E. Schürer, "*Das Messianische Selbstbewusstsein Jesu Christi*," Göttingen, 1903, who holds that the Fourth Gospel was written by disciples of John not long after the death of the apostle.

Among extreme opponents of the traditional view of the Gospel on the continent of Europe are J. Grill, "*Untersuchungen über die Entstehung des Vierten Evangeliums*," Tübingen, 1902; W. Soltau, "*Unsere Evangelien und ihre Quellenwerth*," Leipzig,

1901; W. Baldensperger, "*Das Selbstbewusstsein Jesu Christi im Lichte der Messianischen Hoffnungen seiner Zeit*," 3d ed., Strassburg, 1903; Pfeiderer, "Evolution and Theology," N. Y. and London, 1900; Kreyenbühl, "*Das Evangelium der Wahrheit*," 1900; Holtzmann, "*Handcommentar zum Neuen Testament*," 1902, and others. Of these, Grill holds that the Fourth Gospel came from an anonymous author who wrote much earlier than claimed by the Tübingen School (160 A.D.), but much later than claimed by Harnack (circa 100). Soltau declares this Gospel to be composed of edifying remarks by the evangelist and brief narrative extract containing discourses of Jesus, which have some relation in origin to the Apostle John, though the Gospel was written as it now stands long after the apostle's death, in the time of Hadrian. In writing the author made use of the synoptists. Baldensperger makes the Fourth Gospel a polemic, having for its purpose the exaltation of Jesus over John the Baptist. Kreyenbühl regards our Gospel as a Gnostic work, and seeks to ascribe it to Menander of Antioch, a pupil of Simon Magus. To this class also belongs Adolph Hilgenfeld, writer of "*Der gnostische und der kanonische Johannes*" (Z. f. wiss. Theol., 1900).

In extreme contrast to these stands Theodor Zahn, who has been well described as "that prince of conservative scholars." His work "*Einleitung in das Neue Testament*," Leipzig, 1900 is only the latest of numerous writings that have come from his pen during a long period of scholarly activity. In it he takes the moderate positive position, holding the Gospel to have been written by an apostle, though he has pursued a more or less reflective course in the handling of his material.

Bernard Weiss, in Meyer's "*Kommentar über das Neue Testament*," Göttingen, 1903, takes essentially the same position. In the same work Bousset, who writes the introduction to the Apocalypse, maintains that John the Presbyter in his youth belonged to the train of Jesus at such times as Jesus was in Jerusalem, and that from his mouth one of his scholars has given us, so far as the activity of Jesus in Jerusalem is concerned, "an account that, compared with the synoptists, is independent and in many points to be preferred."

In his work "*Sprache und Heimat des Vierten Evangelisten*," Gütersloh, 1902, A. Schlatter builds up a linguistic argument bearing on the authorship of the Fourth Gospel, the design being to show that the author was a Jew. And K. Meyer in "*Der Prolog des Johannes Evangeliums*," Leipzig, 1902, attempts to maintain the Jewish character of the Prologue and its organic relation to the Gospel.

Two important articles by A. Meyer in the "*Theologische Rundschau*" for 1899 and 1902, already referred to under the head of bibliography, cannot be omitted from this portion of our study.

From the perusal of these different works it will be seen that a small minority of the German scholars hold strictly to the traditional theory of the Fourth Gospel; a goodly number hold a moderately qualified position, while many wholly reject the idea of Johannine authorship and place very diverse values upon different portions of the book itself.

Taking a survey of the entire field of present day scholarship, as it bears upon our topic, it will be evident that the British writers are on the whole more conservative and the German writers more radical in their positions, while American writers as a rule are more dispassionate in their judgments than either British or Continental scholars. In Germany discussion turns almost wholly upon the internal evidence, while English and American scholars still allow some weight to external witnesses.

If we ask: What is the drift of modern scholarship on this subject? but one answer can be given. There is a growing tendency to question or to qualify the traditional notion of absolute Johannine authorship, together with an increased readiness to acknowledge the intrinsic merits of the book itself. Even the extreme opponents of the traditional theory are beginning to find in the book a vital element of the evangelic record, and to look upon it as essential to the completeness of Gospel teaching. Schmiedel, after wholly rejecting the Johannine authorship, says: "One discerns in the Gospel the ripest fruit of primitive Christianity,—the ripest, if also at the same time the farthest removed from the original form."

One thing we must remember. *Not one new witness has*

been summoned by any writer in our period nor for many years before that. No smallest item of fresh evidence has been adduced on either side. All the real witnesses have been well known from the first. The roll may be quickly called.

1. First and of chief importance is the Gospel itself. Every year the paramount importance of the internal evidence of the book is obtaining a larger recognition. Still there are a few external witnesses whose evidence is not wholly valueless. 2. Justin Martyr (100-160 A.D.) frequently uses the language of the Fourth Gospel, though never in the way of acknowledged quotation. 3. Basilides (117-137) quotes directly from the Fourth Gospel with the words: "That which hath been said in the Gospels." 4. Irenaeus (120-200) says: "John, who reclined on the Lord's breast, composed the Gospel at Ephesus." Irenaeus was personally acquainted with Polycarp, a disciple of John. 5. Heracleon (125-160), a pupil of Valentinus, wrote a commentary on John's Gospel. 6. Polycrates, Bishop of Ephesus (175-200), mentions John as one of the "great lights fallen asleep in Asia." 7. Tatian's "Diatessaron," a free monograph of the four Gospels, compiled about 160 A.D., shows that at that date the four Gospels were recognized and held approximately equal place in the popular esteem. 8. The "Clementine Homilies," written somewhere between 161 and 180 A.D., use the four Gospels, assigning the Fourth to John. 9. The "Muratorian Canon," a fragmentary list of accepted New Testament writings made about 170 A.D., begins with the four Gospels in the usual order. 10. Over against these and contemporary with them is the adverse testimony of the Alogi, a sect considered as heretical and who attributed the Fourth Gospel to Cerinthus, an opponent of John.

In this connection the common consent of the Christian Church at the close of the second century is a significant judgment upon the bearing and value of the foregoing testimony, and near enough to the source to be itself a most valid witness. This consent formed a universal tradition which remained unbroken for sixteen centuries.

The roll of witnesses might be extended by the addition of a few more names from the list of second century writers, but

enough have already been summoned to illustrate my point, which is this, that since these writings there is absolutely nothing by way of testimony upon the subject under discussion. The evidence (all of it) has been in for seventeen centuries, and there is no probability that other witnesses will ever appear. The reader must therefore guard himself against the fallacy of being misled by the dazzling array of scholarly names that are marshaled on one side or the other of this question. They are not names of witnesses, but names of advocates and would-be judges. The great mass of literature consists not of facts and testimony, but of opinions and arguments. Now the just decision of a case in court depends, not upon the multiplicity of advocates on either side, though each were a legal luminary of the first magnitude, but upon the number and character of the witnesses and the nature of their testimony. Furthermore, the multiplication of advocates tends to defeat the ends of justice rather than to promote them. Too often this point is lost sight of, and the inexperienced student mistakes mere advocacy or judgment for new evidence and is unduly swayed by the array of names adduced on one side or the other. Now it is an open question whether profound theological scholarship necessarily fits the scholar to give an unbiased verdict upon mere matters of fact or evidence. More than that, I venture to assert that the average mind would reach a juster and more rational conclusion upon the simple evidence than is possible when the evidence is presented along with an overwhelming mass of discussion and partisan advocacy.

Now let us ask: Precisely what is the value and significance of all this discussion? What does it all amount to? What results have been secured by this persistent review and investigation of the testimony? What difference between the recent discussion and the earlier marks the progress of thought?

One result was fairly stated by Schürer in the "Contemporary Review," September, 1891. He there says: "It is more and more clearly seen that the question treated is not one touching our faith, but a problem of historical investigation. We have not yet advanced so far that the opponents can shake hands; but we are on the way. The defenders of the apostolic origin admit increasingly that the account given in the Fourth Gospel is not

strictly historical; and the opponents are ready to acknowledge the possibility, indeed the probability, that in some degree an independent historical tradition echoes in it. The discussions have therefore passed from the arena of religious strife into the quieter atmosphere of scientific deliberation."

As the reader compares the latest utterances of scholars with those of less recent date, while he feels that little progress has been made, so far as the points in dispute are concerned, he is yet conscious of a change of tone on the part of the disputants in the course of the years. The original champions on either side believed that the whole character and value of the book depended upon the answers given to certain critical questions. The defenders of the traditional theory of the book felt themselves to be the defenders of the book itself; while their opponents were looked upon as threatening the very foundations of the faith. There was also at the first a confident expectation of absolute victory on one side or the other. This expectation has been slowly relinquished by the most scholarly minds on both sides, and at the same time men have come to see that questions of criticism do not after all seriously affect the real worth of the Gospel.

If one may be permitted to use the figure, the early discussions upon this subject resembled a game of chess in which each player played to win. There was no thought of yielding or compromise. Each party demanded of the other unconditional surrender and no quarter given. In recent debate, on the other hand, the opponents are playing to draw the game. They are approaching one another by means of compromise and qualified positions. Those who deny the Johannine authorship do not thereby pronounce the Fourth Gospel valueless or insignificant. And those who maintain apostolic authorship acknowledge that such authorship does not guarantee infallibility, and that we must take into account the "personal equation" with possible lapses of memory, misunderstandings, and subsequent changes.

So far as it concerns the authorship of the book and the genuineness of its different parts the result is no nearer today than it was a century ago. In fact the one thing established is that nothing is established; the only certain thing, the absolute uncertainty of all things. In view of the numberless positions that

have been assumed and abandoned from time to time by the most scholarly critics, dogmatism is wholly out of date; and the most careful scholarship will beware of too positive statements, such, for example, as those of Schmiedel, who says: "The apostolic authorship of the Gospel *is impossible*, not merely from the consideration that *it cannot be* the son of Zebedee who has introduced himself as writer in so remarkable a fashion, but also from the consideration that *it cannot be* an eye-witness of the facts of the life of Jesus." (The italics are mine.) The position of each critic seems to be determined chiefly by preconceived notions or personal predilections in favor of one side or the other: and even the testimony of the original witnesses is judged in accordance with these notions. The possible and the impossible are determined subjectively. Did Justin Martyr quote from John's Gospel? That depends on which way your sympathies turn. You invariably decide before you read him.

But the results of the discussion so far as they affect the value of the Gospel, or, better, so far as they affect our reverence for and use of the Gospel, are by no means insignificant. In the first place the zeal and persistence of the discussion are in themselves important witnesses to the value of our Gospel and its vital relation to the Christian life. Men, sensible men, do not spend their time and strength on matters of trifling worth. The very fact that this book has attracted more attention, that it has been subjected to more vigorous and long-continued attacks, and has also found more able and devoted advocates than other books is proof of its superior value. Even as the numberless sieges of Gibraltar during a period of five centuries mark it as the greatest natural fortress of Europe and supremely important in its relation to the commerce of the nations, so the attacks upon and defense of this book give it supreme place among the books of the New Testament. And inasmuch as the strenuous efforts of more than a century of untrammelled investigation have failed to produce any evidence that discredits the original witnesses we may the more confidently turn to these as the final basis of our decision.

The Fourth Gospel still stands as the record of Jesus' most profound and spiritual teaching. The tendency among certain modern preachers to exalt the Synoptics as the true expression

of our Lord's life and message finds no support in this discussion. Rather does its whole trend and tone go to emphasize the fact that the Sermon on the Mount, so far from being the supreme utterance of Jesus, is merely the alphabet of the Gospel. It is the text-book for beginners; while the loftiest ideals, the advanced truths of the spiritual life, are to be found among the discourses recorded in John's Gospel.

As one has well expressed it: "The discourses in the synoptic Gospels were delivered to the peasant folk of Galilee in the early constructive portion of Jesus' ministry, and are reported to us by men rather of the practical turn of mind, while those in the Fourth Gospel were delivered to the speculative scribes and Pharisees in the later controversial stage of the ministry, and are reported to us by one whose whole temperament of mind and whose intimate relationship with Jesus were unlike those who stand behind the synoptic Gospels."

In other words, the synoptic Gospels represent the immediate memory and uninterpreted record of men who were tyros in the Christian faith, men who had not as yet come to a full comprehension of the meaning of what was spoken or into perfect sympathy with its spirit. The Fourth Gospel, on the other hand, is the composition of a man whose Christian character has been fully ripened by long years of deep experience in the service of the Master, and whose more perfect spiritual culture enabled him to recall the deep sayings of Christ, while the lapse of years rendered the memory less mechanical, but not a whit less reliable; so that while we have a less exact record of words spoken we have a more perfect representation of the spirit and meaning of the discourses.

No better expression of this relation can be found than that of Browning, who puts these words into the mouth of the aged apostle:

"Since much that at the first, in deed and word,
Lay simply and sufficiently exposed,
Had grown (or else my soul had grown to match,
Fed through such years, familiar with such light,
Guarded and guided still to see and speak)
Of new significance and fresh result;
What first were guessed as points, I now knew stars,
And named them in the Gospel I have writ."

One thing remains to be said. It regards our use of the Gospel and of the results of criticism. What place shall this debate have in the work of the practical preacher of the Gospel and the average Christian worker?

Without hesitation or qualification be it answered,—there is no place in the pulpit for the display of one's knowledge of this discussion. With unhesitating confidence we may continue to use the Gospel of John as a basis for the highest type of Christian preaching, and even to call it by the name of the apostle. In so doing there is no call for introductory explanations of the preacher's views regarding the book, nor for any airing of his knowledge of other men's views. In fact, these are always out of place in the pulpit; first, because they inevitably distract attention from the vital truth, which alone constitutes the preacher's message, and second, because the time limit of a sermonic introduction may admit of raising questions and suggesting doubts on the subject, but it does not admit of a complete unfolding of the subject by which the questions may be answered or the doubts cleared away. References to the subject in the pulpit are the ear-marks of pedantry, not of scholarship in the truest sense. Remember the advice of the old Scotch professor to his students in divinity: "Never raise a ghost in the pulpit that you cannot lay in the pews."

The Bible class, the lecture-room, the theological class-room, and similar places where there is opportunity for free discussion, questioning, and explanation are the only proper places for the exploitation of a subject so extended and at the same time so popularly misunderstood. Even there it might often be appropriate to close the exercise by singing the familiar hymn:

"Much of my time has run to waste."

The whole trend of the discussion among specialists goes to show that questions of criticism are not matters of general or vital interest to the laity. In their details they have no bearing upon the spiritual value and teaching of the book, and any discussion or exploitation of the subject in the brevity of popular discourse can be only misleading. If there is one fact that men of broad and deep scholarship ought to have learned from this

century and more of debate it is that the spiritual worth or effectiveness of any book depends, not upon its canonical or apostolic authority, but upon its own intrinsic truthfulness and self-evident character. Jesus himself stoutly rejected every demand for external authority and rested his claim to attention and acceptance upon the intrinsic value of what he said. Even so the preacher's credentials are not critical processes and scholarly names, but clear and established results,—i. e. the essential truth of his text and of the discourse which he builds upon it.

So long therefore as the Fourth Gospel commends itself to the minds and hearts of the most spiritual disciples of every age as the Gospel which represents most clearly the heart of Jesus, so long as it comes into touch with the deepest experiences and satisfies the most pressing needs of men, so long as the universal consciousness of believers testifies that it sounds the highest notes of the religious and spiritual life, we may watch with calmness the battle of the critics, and we may await the outcome of their strife quite undisturbed; the while remembering that our duty is to feed the lambs, not to discuss with them the relative merits of timothy or red-top, of clover and ensilage, while they starve before the empty rack; nor yet to so dazzle their eyes with the brilliancy of our learning that they shall be unable to discover the modicum of fodder that we have placed before them.

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SIGNIFICANT RELIGIOUS MOVEMENTS IN PAPAL EUROPE.*

Body, Mind, and Spirit were born for Freedom. God created man with aspirations for the best. In every age this reaching out and up has characterized large portions of humanity. The same vitalizing liberty-loving spirit has transformed individuals, obscure and modest, into leaders of men and nations. Expansion is a God-given quality. It is universal. It is likewise necessary. One of the great utterances of Jesus Christ declared, "Ye shall know the Truth, and *the Truth shall make you free.*" In this potential fact lies the hope of the world. It is this basic principle which seems to be at work, under God, in several portions of Europe. It has started a significant movement known as the "Free from Rome" movement. It is for the careful student of modern Church History to determine whether there is a oneness of action or plan running through it all. Is it a part of a general and very far-reaching movement, or is it in each case local? Time will tell. Personally, the writer believes it is a part of God's great plan for giving larger freedom of life and action to a vast portion of Europe, and hastening the unity of Christendom.

It is ours to enjoy the priceless boon of religious liberty. But our heritage cost treasure in human life. The glorious right to protest helped to make us Protestants. Therefore let us not forget the path along which we came. Nor dare we forget the debt we owe to Melancthon, Luther, Huss, Calvin, Knox, some of whom came out of Roman Catholicism into larger liberty and freedom. And with their coming the world moved forward and upward. By such awakening movements does the kingdom of our Lord Christ advance.

It is my privilege to attempt to point out some significant modern movements in Papal Europe which have the promise in

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them of distinct benefit to Christendom. Every Christian minister today has to decide early in his career what attitude he will take toward Roman Catholicism. Above all else he must be fair, tolerant, Christian. He must know something of the essence, the genius, the claims, and the ceaselessly dominant ambition of the Roman pontifical hierarchical power, otherwise known as the Jesuit conclave. In entering this field of discussion absolute frankness must obtain. We do not hesitate, at the outset, to affirm that every thoughtful student of history will gratefully acknowledge the work done in the past and today by *some* of the clergy and laity in the Roman Catholic Church. In many places, good results have been achieved where, had it not been for this Church, the work would never have been done. In many another place little but harm and loss has come. But we anxiously await the day when so fully will the whole system be permeated by a more genuine and purer type of life and teaching that men will everywhere admit the fineness of quality and manifest Christian ideals and teachings of the Romish Church. Toward that day let us hope we are slowly but surely moving. Some of the events in Europe encourage us to believe that God is carrying out a great and far-reaching purpose. Austria has for some time felt this "Free from Rome" movement gaining ground. France has been making history very fast, and the latest acts of M. Combes culminated March 28, 1904, in the passage of a bill by the Chamber of Deputies which took from the educational system of France interference and teaching by the Romish monastic orders. This means an upheaval and readjustment of the entire French system of education, giving more freedom and liberty.

Turning to Germany, there are significant events there, especially in the Reichstag, where, by the insistence of the "Centre" or Clerical party, the Emperor, in March, 1904, was obliged to rescind the law passed thirty-two years ago — in 1872 — and now the Jesuits are returned for legal residence and action in Germany. But the great fact in the Rhenish or Catholic provinces of Prussia is the liberalizing tendency and the demand on the part of the people for more light and liberty of thought. Then, too, in Belgium is the significant strength of Socialism. Italy, too, is in a state of unrest. Look more closely then at these four countries.

It cannot be without its value as the years go on that the Protestant forces at work in Austria, Belgium, Italy, and in France shall be the quiet leavening of the whole. It is of these events and the facts connected therewith that I would write. I have had to secure my facts from current literature in magazine articles and from many diverse sources. I am especially indebted for information to Prof. George H. Schodde of Columbus, Ohio, who is one of the few trustworthy authorities upon this subject; also to the *New York Independent*, the *Christian Work and Evangelist*, the *Outlook*, the *Congregationalist*, and the *Presbyterian and Reformed Review*.

It is evident that men and women in large numbers are dissatisfied with the teaching and genius of the Roman Catholic Church. It is equally evident that they are severing their vital connection with it in several great centers of hitherto Romish power in papal Europe. We must not forget that we are dealing with countries where the people are almost entirely of the Roman Catholic faith. Early in the twentieth century the *London Tablet* published some statistics showing the percentage of Roman Catholics in Great Britain and Europe. The *Tablet* claims for Belgium 99.8 per cent., Italy 99.7 per cent., Austria-Hungary 84 per cent., and France 91.4 per cent. With these figures in mind, showing as they do so great a portion of the population to be Romanists, we must not place undue emphasis upon the fact that thousands are leaving that Church. Yet it does show a very unusual condition. How account for it? For reply we must turn to the several countries mentioned, and find that there are different causes in each, with a common cause in all. In the German provinces of the Austrian Empire, it doubtless originated as a political movement. But politics is but an expression of the life of a people. Hence we believe there was a dissatisfaction with existing religious conditions which drove men to something more satisfying. Turning to France we find still another reason. Here is to be found a marked awakening in genuine Biblical scholarship, and the leaders in this movement are from the ranks of those high in ecclesiastical circles and "learned savants of the Church of Rome," notably the able scholar Loisy. Prof. Schodde points out that this movement "demands a thorough reformation in the spirit and methods of

education of the priests of the Church, insisting chiefly upon a *modus vivendi* with modern Biblical research and its results." Turning again to Germany and portions of German-Austria there are many who are eager for a more "spiritual or religious Catholicism" to take the place of the "political Catholicism" which seems to be in the saddle in the governing circles of the Church. The late Prof. Kraus of the University of Freiburg was one of the distinguished leaders of this wing of the Romish faith. The recent remarkable changes in France, which are little short of revolutionary, reveal the fact that the whole spirit of the republic demands the actual and complete separation of church and state, that there must be absolute divorce between the Romish monastic orders and the educational system of France. There are still other causes which, while not so well organized, are, in the author's mind, still more significant than any of those already named. In 1900 the writer made careful observations in many sections of papal Europe, notably in Venice, Florence, Rome, and the rural sections of Italy, as well as central and southern France, and the Rhenish or Catholic section of Prussia, and almost everywhere was the same testimony, viz.: that there was a universal unrest among the common people. The same spirit of freedom already referred to was in their breasts. In the cities of Italy very many of the merchants and business men feel the ties of interest and loyalty, which have hitherto bound them, gradually weakening. The voice of the Church is ceasing to be authoritative. And just here there may be a great danger, viz.: that many will enter the ranks of infidelity, or at least become indifferent to any religious life.

These facts must appeal to the Christian forces of Christendom in a twofold way: They must summon the great Protestant Church throughout the world to measure up to her opportunity, and they must give the Romish Church hierarchy "serious pause," that she may adapt herself, as she is so capable of doing, to the unusual condition of things. As, years ago, Rome added new doctrines and teachings, and thereby made more complex and inconsistent, and, in purely Catholic places alone, more truly blighted her teaching, so likewise she may be large enough and true enough to the changed conditions of today, brought about by

universal education and liberty of thought and action, to repudiate certain of these harmful teachings, and square herself with the real spiritual needs of the souls of her votaries and give over her seeming insatiable desire for political domination and control. If this shall emerge as a result of the upheavals and changes in Roman Catholic sections of Europe, then we shall be nearer the coming of the Kingdom of God in all the earth.

In connection with this hope just expressed a careful student of this whole movement from its beginning, Prof. Schodde of Columbus, Ohio, declares that "the Church of Rome never changes, and understands in a most masterful manner how to crush all manifestations of an independent spirit within her fold." This may have been true in the past, but each year changes the whole situation of the Church in the world. Light, life, and love are universals. God is the great Head of the Church. He rules as He will. Some day we may see these quiet disintegrating forces as a part of His own wise plan. It must be ours to make the truths, teachings, and expressed life of Protestantism in our own section so consistent, so strong, so aggressive, so faithful, that it shall regenerate and keep each several community, that by this each section of God's Kingdom shall come. Then the more quickly will all other regiments in the great army of God's hosts fall into line for "one Lord, one faith, one baptism." In the light of history, of present facts, of the experiences through which this United States government is passing this very hour in the Philippines with the friars, and with up-to-the-present changeless policy of the followers of Loyola, let us make no mistake. Eternal vigilance is ever and always the price of true liberty.

We have said there were four countries in Europe where the "Free from Rome" movement has had to be reckoned with. These are Belgium, Italy, Austria, and France. In each the movement has expressed itself in a different form. Differing conditions have called for differing methods of procedure. Study these in the order named, the first two very briefly and the latter two with more thoroughness.

In Belgium conditions, both ecclesiastical and civic, are unique. With over 99 per cent. of its population Roman Catholic, it is next

to Portugal the most Catholic country in Europe. It is unalterably a Socialists' country. This introduces a new factor in the problems of government. This peculiar condition, together with other reasons, gives it *no foreign policy*. Political questions become therefore domestic ones. "Politicians and churchmen alike all vowing allegiance to the papal will, domestic and practical questions become those of faith and morals. All vital issues of economics, such as employers' liability, Sunday — or weekly — rest, workmen's hours and wages, army service, education, these are directly or indirectly under control of papal will." The bull of Leo XIII, in 1891, "*Rerum novarum*," justified the formation of the Democratic League or Radical Party. The Liberals, who were doctrinaires, did little of practical value. Their "empty eloquence" in debates, their non-progressive policy, all this angered the common and great middle class people, and agitation became organized and Socialism suddenly became a mighty fact and factor. Liberalism fell, perhaps never to rise. Conservatives returned to power to be known as the Catholic Party, only to give way to a pronounced and general form of Socialism. "*L'union fait la force*" became their well-chosen motto. Socialistic doctrines of mutual aid spread everywhere. One of the questions to be decided was, Should there be a Christian Socialism or an infidel Socialism? But the "Democratic Catholics have preserved the Christianity of Belgium, which the victorious onrush of the Socialists threatened to engulf in a sea of atheism." The practical result of this political evolution is the establishment of a "Catholic Left" in the Belgium Chamber.

Years ago, when the late Pope Leo was exchanging views with the Belgian government, and the controversy became so bitter that for a while diplomatic relations were strained, it was evident at that time — 1879 — that a crisis was at hand. But through it all "the Pope never ceased to preach to the Belgian Catholics their duty of upholding the constitution of their country, one of the fundamental clauses of which is *the absolute freedom of religious worship and of education*." His words could not be more forcible, and were these: "Not only have the Catholics of Belgium the *duty* to respect their constitution, but they are *bound* to defend it." This growth in numbers and in power of Socialism

in Belgium requires very wise and positive treatment. It has come to stay. It involves the dominant Church in new problems. It shows not a movement away from Rome, but the rather that Rome must so adapt her teaching and policy to the solution of socialistic teachings that a firm, strong, progressive government may emerge. Here is a field or nation where the very best and finest of the purest teachings of the Church must find their way into the hearts and homes of the common people and save them, or else the step backward into infidelity and materialism will become so general that the whole nation will require years to recover. If Rome is what she claims to be, she must demonstrate to the Protestant world that when the whole responsibility is placed upon her in developing the best life of a modern nation she is equal to it. Christendom has a right to judge her by her success or failure. God grant that it be in terms of the largest and most abiding success.

There are certain distinct results manifest from this Belgian and similar Socialistic movements. As M. Emile Vandervelde points out in a recent article in the *New York Independent*, "since the rise of Socialism the efforts of the Catholic Church are not directed against the same enemies as of old. From having defended the nobles and the kings of *l'Ancien Régime* against the liberal, republican, revolutionary middle class, which has become conservative and even reactionary against the assaults of the Socialist proletariat, they now espouse their cause and seek an understanding." Unfortunately this revival of clericalism does not mean an awakening of genuine religious faith. It may be just the opposite. It is for Pius X to say what this shall all mean to the souls eager for something better than they have yet had. M. Woeste, a leader in the Belgium Catholic party, acknowledged in an article that "the Romish Church in Europe may gain voters, but it continues to lose souls." "Even in Belgium," he says, "the masses reveal a growing disaffection to the ecclesiastical power." Therefore careful observers and students now hold that "notwithstanding appearances to the contrary Europe is now decatholicizing herself. Yea, even dechristianizing herself."

Freethinking leads to Socialism. But what of the conservative middle class? What of the intelligent rich who are going

over to the Romish Church to safeguard their own interests? To answer truly these questions one will decide that instead of promising an awakening of religious faith, in not a few sections it reveals a decline of faith in God and in His Son, the Redeemer of Men. Hence two schools of thought and action: those who seek authority from above and acknowledge the Romish Church as the custodian and dispenser of that power, and the Socialist, who finds authority vested in the will and voice of the people. Here, as the writer believes, both in this as in every nation under the clear blue sky, is the greatest chance ever given to the Church of God to reveal a Divine Teacher and Saviour, who shall reveal to men as individuals and in community life, how to live and work, how to love and serve, how to be calm and strong, how to overcome unrest and heartache, how to establish righteousness in personal and national life. Ours it is to use every means to hasten that glad day at home, in Europe, and over all the earth. In the final working out of this men must reckon with the "political activities of the Roman Catholic Church and those of International Socialism."

In thus describing religious conditions existing in Belgium, we have touched on not a few of the conditions which exist in other countries. Turning to Italy, however, one almost hesitates to attempt to review or even study the conditions there. How account for the unrest in the very home of Roman Catholicism? One answer lies in the fact that vast numbers of Christian Protestants have invaded this Land of Art and natural beauty. And while many have been careless in their effort to show to Italy something better than Romanism, still others have carried light and life with them. The Y. M. C. A. movement in Rome has had a wonderful influence, and when recently that noble man of God, Mr. John R. Mott, met in Rome representative young men from all over Europe, it was indeed a significant gathering. The youth of Italy are impressed by these things. The great Methodist denomination has a college and school in Rome, and it is telling in its benign work of carrying a pure Christian teaching to young and old, whose eyes are beginning to be opened to what constitutes genuine Christian training, teaching, and living. The

Rev. Dr. Robertson of the Scotch Presbyterian Church in Venice is the writer's authority for the statement that vast numbers of the merchants of Venice are only formally related to the Roman Church. They even obey the letter of the law by sending a proxy to confession. Some of us know by experience how evidently the spirit of commercialism has crept into that Church, and that by the payment of a sufficient sum privileges otherwise unobtainable are made available. Nor is this written in any censorious spirit or to reveal weaknesses in any other faith, but the rather that we may try and account for the defection from a Church which has it in jurisdiction and keeping to bring about certain great sweeping changes which, while radical, would strengthen the Church and immensely bless humanity. One day this will come.

Prof. Harnack, who is now Dean of the Theological Faculty at Berlin, in his *History of Dogma* (VII, 119) tells us that the Reformed Theology is essentially the theology of Calvin, who has been called the Thomas Aquinas of the Reformed Church, for he was the first to give to the Romanic Reform movement its form, its force, and its attitude. Austria is ready for another Calvin or Luther. And yet the signs point to a most wholesome corrective influence within the ranks of the Romish Church itself.

We are next to study the character of the Austrian movement.

In an article by Professor Clemen of Halle, we learn that the "Free from Rome" movement in Austria was, in 1900, only in its beginnings, and might have been mistaken for an essentially political movement by those who did not know it more exactly. No one can deny but that there is involved a new reformation. It is obvious, however, that the Germans of Austria, among whom principally the movement sprang up and spread, seek to defend at the same time their nationality against the Slavs and their ally, the Roman Church, which endeavor the people will surely be the last to take amiss. But the religious movement is strictly distinctive from these national conflicts. The Protestant deputies of the German Radical party declared solemnly at Bodenbach in Bohemia, on January 27, 1901, that they did not wish an amalgamation of the religious "Free from Rome" movement with politics, adding that the latter are but transient, while the gospel is eternal.

The Protestant *services everywhere indicate a real religious interest seldom to be found in the old Protestant countries.* "We have joined the new faith out of our innermost conviction," said Dr. Eisenkolb, the leader of the Protestant Bohemians, on February 23, 1901, in Parliament. "We do not want to disappoint our new faith, and have therefore taken the Catechism in hand. After a long space of time, we have again learned to pray. We have opened our inmost being to the Christian truth, and our heart belongs now to Jesus Christ the Saviour." When in spite of such evidence, the ultramontane or Jesuit newspapers of Austria and abroad still maintain that "Free from Rome" means "Free from God" or "Free from Austria," nobody acquainted with history will be astonished. It is merely the usual policy of Rome. Although the Protestant Church of Austria, which consists of the combined Lutheran and Reformed parishes, stands under the control of a Church Synod, revised and appointed not long ago by the Austrian emperor himself, and though it receives a small yearly subvention from the Austrian Empire, it should, in a proper way, have the right to manage independently its own ecclesiastical concerns. In many cases the treatment of the Protestant ministers has been most severe. Some ministers have been refused naturalization. Their letters are opened by the police force, their newspapers confiscated, their meetings prohibited. They have even tormented the converts to Protestantism in every conceivable way, and have sometimes resorted to violence. In one instance, on September 22, 1901, they were stoned and assaulted with sticks, and obliged to escape to the Saxon frontier. Despite all this treatment, the movement is constantly extending. During the six months of 1901, there were, in Bohemia, over 1,500 conversions, as against 870 conversions during the first six months of the preceding year. In that year the number of conversions at Prague exceeded the first thousand, and at Innsbruck they are increasing monthly. Mission stations have been erected, and vicars appointed throughout Austria. These were the figures for 1902. Since then the movement has spread with such remarkable rapidity that the number has reached over 30,000. "Should it continue, Austria will be, in a generation, perhaps not quite a Protestant country, but the Protestant population will at least be equal to the

Roman Catholic, and the power of Rome, which everywhere demoralizes people, will be broken there, too."

In addition to these statements, we have some impressions of eye witnesses furnished us. Among these is our own Dr. W. W. Atterbury of New York. In 1900, he visited Eastern Austria, and had ample opportunity of informing himself as to the development of this movement in at least three of the provinces, namely Carniola, Carinthia, and Styria. He found everywhere evidences of remarkable progress toward Protestantism. Among other facts resulting from this movement, men are deeply impressed with the manifest sense of freedom enjoyed by those who have recently become Protestants. In their new atmosphere they find that God alone is Lord of the conscience. They were buoyant in spirit, eager to inform others of what it meant to be emancipated from the thralldom of Jesuit rule. Failing to find a satisfying religion in the Church of Rome, they began to ask what is the nature of that faith for which, in the Reformation time, men had been willing to suffer banishment and death? In evangelical truth alone they found rest to their souls. We might multiply illustrations to show the truth of this. "This whole great movement has now assumed such proportions that it must be wisely met and considered. It has passed the experimental stage. It is now an assured fact. It will very naturally, and rightly so, receive the careful study it deserves."

Rome has at last sounded an official note of alarm against the Protestant movement which for the past four years has been agitating several provinces of the Austrian Empire, notably Bohemia.

Till now their chief weapon has been ridicule and a persistent denial that any real "Free from Rome" movement existed. When the statement was made that 10,000 persons had left Rome they smiled. When the number of converts rose to 20,000 they laughed. When 30,000 were reported as lost to the fold their merriment knew no bounds. Now the chief Ultramontane organ in Bohemia admits that 37,000 persons have severed their connection with the Roman Church during the past four years. As a matter of fact the number exceeds 45,000, but the enemy is not yet ripe for this admission.

It is interesting to note that the Bohemian higher clergy admit that the movement can only be met by united and strenuous action on the part of Catholics. They admit that it is a movement possessing great vitality and dangerous to the Church. But it is still more interesting to hear that "the leaders of the 'Free from Rome' movement are fully prepared for the coming onslaught, and fear nothing for their cause."

A most timely book has been published (1902) and written by Herr von Georg Loesche, Professor of Church History in the Evangelical Faculty at Vienna, entitled *A History in Outline of Protestantism in Austria*. In this book his dominant theme is "the attitude of the State toward Protestantism." It is thus most wholesome and helpful to get a little clearer view of this whole Austrian movement, as we have tried to do in the foregoing facts, and as the readers of this book can likewise do at their leisure. This article does not permit use of more of his facts.

We have now come to one of the most interesting and remarkable movements in modern times. The eyes of the world have been turned upon France. The Premier, M. Combes, has taken the central place on the stage of action. In a few brief months he, together with the Chamber of Deputies, has accomplished great things for which the future citizens of the French republic will rise up to call him blessed. M. Waldeck-Rousseau has also been the faithful and persistent successor to Jules Ferry and to his illustrious predecessor, Gambetta. The former declares that "the Romish Church has trained one half of the French republic to manhood in such a manner that it cannot mix with other citizens as citizens. It raises an exclusive class which works to its own disadvantage and to the disadvantage of the State." To remedy this Waldeck-Rousseau introduced the measure now known as "The Associations Bill." This was aimed at the religious orders, associations, or societies. They had persistently abused their privileges by "excessive interference" with French politics. The Assumptionists and the Jesuits were the worst offenders. The great and splendid principle frequently defended in the debate was this, "That the intrusion of the Church into the individual conscience must be fought against strenuously. Nei-

ther the State nor any other power, the Church included, has the right to penetrate into the individual conscience." Here, then, was a demand for liberty. Here, in a little different form, was the great principle for which America fought in the Revolution. Here was the demand for freedom which is everywhere expanding in the soul of man. What was it which made these orders a menace to the best life of a Republic? Were they not made up of men who had surrendered their lives to discipline? Yes, but men who had also *surrendered their liberty*. Were they not earnest and at times heroic? Yes, but not with the type of earnest heroism which this age demands. They are men still "permeated by the mediæval spirit, whose ideals are in the past." Their intolerance is of the severest type. They keep the pupils in their schools from all touch with modern life and they are taught to hate free institutions. Their coffers are full, and money is power in such hands. Among their assets are great distilleries. Is it any wonder then that thoughtful students of national strength recognized these Orders as a foe to progress? So quickened was the public conscience, and so evident was the benefit to be gained by the republic of France, that in March, 1904, the "Law of Associations Bill" was passed by a vote of 303 to 220. This only opens the door for yet wider reforms and larger progress. The opening chapters have been written and the story as it develops will interest the world. The French people have not been deceived by the "hollow and rhetorical defense of the orders by M. de Mun and the Pope of Rome."

Among the American writers who have made valued contributions to the literature on this subject is Professor J. C. Bracq of Vassar College. He well knows the French people as well as the present conditions there. He assures us that the thought of today is tending toward the idealistic as opposed to the philosophic materialism of the Second Empire. Religious problems are assuming their deserved place and relation to public life. "Judaism has become less racial and more religious." Protestantism is increasingly alive to its duty and its opportunity. The writer has the profoundest faith in the basic and thorough and timely work of the McAll Mission. Would that a Carnegie would endow this work. It would be a nation-making service to the world.

The Y. M. C. A. work has also accomplished mighty things for France, and every true American is proud of and grateful to the far-sighted liberality of Mr. James Stokes of New York city for what he has done and is still doing for this nation of France as well as other places, his latest being at St. Petersburg, Russia. We have made mention of the positive contributions of evangelical teaching being made to the upbuilding of the French ideals. There is just now in this country a most interesting worker in the McAll work at Paris.

We next turn to the reform movement in the Romish Church in France.

In January, 1904, it was my pleasure to entertain as my guest over his first Sabbath in America the Rev. Merle D'Aubigné, a leader in the McAll work in France and the son of the noted author of the *History of the Reformation*. In a conversation with him concerning religious conditions in France, I was glad to find that he confirmed many opinions hitherto held, and correctly informed me upon certain other questions. In an article by him, written in June, 1902, he refers to the crisis in the Romish Church in France. He reminds us of the tendency toward a more liberal and enlightened form of Christianity for France than is possible under Romish surveillance. "The studies of the young clergy," says the Bishop of Tarentaise, "are no longer in accord with the requirements of modern society." "The teaching generally given today to the future priests," says Archbishop Mignot, "is both in the matter and the manner out of touch with the needs of the time." Again, "Our theology," writes the Bishop of Chalons, "needs an entire remodeling in many of its parts. It does not ring true to the ears and mind of the men of our day. Why persist in speaking to them as they did in the University of Salamanca? There must be in our teaching an indispensable transformation." In reply to these questions from various bishops, one has no hesitation in asserting that the remedy lies in a return to the study of the Bible.

"What will come of all this movement?" asks Dr. D'Aubigné. "Are we on the threshold of a new era for the Church in France? Surely we hail with joy every sign of a change, but we must be

prudent in our prophecies." He says again that he is not very sanguine about the success of the proposed foundation in France of a National or Gallican Church, partly or entirely independent of Rome. All of us, however, know something of the practical results and the success achieved by the McAll Mission in France during its twenty years of history.

"Heretofore the difference between the Austrian and the French 'Free from Rome' movements has been found in the fact that the Austrian was confined chiefly to the laity and the latter, i. e. the French, to the priesthood. Recent happenings, however, show that the French agitation is beginning to strike deep roots in the congregations also. A full discussion of the origin and character of this propaganda, as published by the *Siecle*, shows that not only have more than one thousand priests severed their connection with the Romish Church of their birth, but that the people are beginning to follow their example. Especially have the provinces of Aubergne, Limousin, and Picarde become centers of the movement. In the department Put-de-Dome two years ago — 1901 — two entire congregations became Protestant. Other Provinces are beginning to be aroused. Madranges, in the department Correze, has become entirely Protestant and other villages are ready to follow. The Bishop of Tulle sent his priest to preach against the impending change of faith, but they failed to stem the tide of the people. In a number of cases these emissaries were requested to deliver addresses and in some cases these ended with the establishment of a Protestant congregation. This was the case in Traignoe, the capital of the department, also in Pradines, in Gourdon, in Chamberet and St. Clement, and elsewhere. In the department of Correze alone, within a few months, no less than fifteen Catholic congregations went over to the Protestant faith, and among these were villages of several thousand inhabitants. In most cases this change is followed by revival of the material interests of the community also. Lectures on agriculture, economic, social, and political questions are held, and a new interest in life and life's work is evinced."

"In the congregation of Madranges, which has now been Protestant for two years, the results of the change in this line are seen by the fact that the harvest and crops are double what they

formerly were; and this fact has, according to the *Siecle*, had a wonderful influence on the surrounding communities. One of the interesting particulars which is now only becoming understood, is the fact that this Protestant movement among the Catholic clergy of France was directly caused by the superlative zeal and faith of the Catholic authorities on the occasion of the famous, or rather infamous, Leo Taxil swindle, when that clever trickster under the name of a mysterious Miss Diana Vaughn published reports of his pretended conferences with the devil and for many months deceived the very elect, the duped ones including practically the whole of the Catholic clergy of France, up to the Cardinal General Vicar. Then it was that especially the Abbe Carbonnel protested loud and long against this superstition and nonsense, and on account of his frank criticisms of the Church's methods and manners was driven out of the fold of the Church; then followed others by the score, including a number of abbés, and in 1903 the one thousand line had been passed, while the end is not reached. Revived Gallicanism is still a power among the younger Catholic clergy of France."

It is a source of great satisfaction to recall the fact that the American Board of Foreign Missions has done a great work for positive Gospel work, constructive and abiding, through Rev. Albert W. Clark of Prague, a graduate of Hartford Seminary, and other faithful workers. Let us take a new interest in them.

In the light of the foregoing facts another thing is evident, viz.: If the young men who are leaving our universities and seminaries to enter life as teachers, preachers, and Christian laymen, are to render the largest possible service to their fellow men in America and over the world, it must be to be and become conversant with these great tides of thought and action which are setting in so strongly, not only in Papal Europe, but aggressively everywhere. It must not be the narrow, bigoted question as to a perpetual clash and clasm between Roman Catholicism vs. Protestantism, but rather that we must study the momentous movements in the light of a larger brotherhood of men, of a gradual reconstruction of the Romish Church on the one hand and a more aggressive, intelligent, and broader campaign on the part of

Protestantism. This requires no new machinery or message. It does mean a deeper yearning for the Living God and for the Gospel of His Son; for a purer spiritual life everywhere; for Biblical preaching by sound, broad, reverent scholarship. It must have a more unqualified outpouring of the gold and silver of the Christian business world. It must recognize, foster, and heartily sustain the existing agencies for bringing light and life to these sections: viz.: the McAll Association of France; the Waldensian Church in Italy; the Methodist Episcopal Church and Scotch Presbyterian and Church of England in Rome; the Congregational work, through our own honored Rev. Dr. Albert W. Clark of Prague, Austria, who, perhaps more than any other, has been a pioneer in this movement. Indeed Protestant forces are at work all over Europe. Then, too, the great eye-opening influence in foreign lands of American and English Christian travelers, is a part of God's own agency for bringing in larger blessings and liberty to any who are shut up to superstition and bigotry. I believe those magnificent cathedrals of Europe will one day be given over to the worship of the Triune God, in all purity, simplicity, and sincerity. God speed the day, and give each one of us a share in its coming.

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Book Reviews.

BEARDSLEE'S TEACHER-TRAINING.

Among the many problems in the Sunday-school field the most important is that of teacher-training. This solved, all others are easy. To the crying question of the day, "How improve the Sunday-school?" the first answer is, Train the teachers. Put with this the universally acknowledged fact that Jesus Christ was the greatest teacher who has ever lived. What follows? That the most vital part of the training of the Sunday-school teacher should be sought through companionship with Jesus. To lead to such companionship is the aim of Professor Beardslee's book.

The plan is clearly expressed in the sub-title, "Studies of Christ in the act of teaching as a means of learning how to teach." Thirty-two passages from the gospels are selected which present Christ in the act of teaching. Each one of these is treated as a unit. The main purpose is to show just how Christ taught and why he taught as he did. Closely accompanying this is the setting forth of the mental and spiritual condition of those whom he taught and also the clear exhibition of what he taught. Then the teaching traits which are manifest in this process are clearly noted. All this is done in such a way that the reader must be thinking with Christ and observing his work as he teaches. Eight closing studies treat of Christ's general teaching traits, each study being based upon a summarizing of all that has gone before.

The merits of this work are manifold. The choice of passages and the selection of themes are very apt. The thought is deep as well as broad. The method of presentation manifests striking unity, clearness, and progression. Interest and thought are marvelously stimulated and directed along central lines to the most profitable results. The scholarship is of the highest kind — that which grips the truth. The analysis of the elements and methods in Jesus' teaching is masterly. Above all, the book is filled with a spiritual power which brings the teacher at once into fuller companionship with the Master, both in spirit and in method. It is safe to say that there is not in existence another

Teacher-Training with the Master. Studies of Christ in the Act of Teaching as a means of Learning How to Teach, By Clark S. Beardslee, D.D., Professor in Hartford Theological Seminary. Philadelphia: Sunday-School Times Co., 1903, pp. 178. 50 cts.

book which so vividly and fully and forcibly sets forth Jesus as the Great Teacher. Here is a model, and a model which is not likely to be surpassed.

Let any teacher make the honest endeavor, with the aid of this book, to see Jesus in his teaching acts and to think with him, and the result will be surprising. Here is virility of thought and spirit which challenges the teacher to do his best. Here is skill in teaching which makes plain and inviting the path to improvement. Here are depths to sound, for him who wishes, profound enough to tax all his powers. On every page appear both the profit and the power which the writer himself has gained from a companionship with the Master Teacher like that to which he invites others. No teacher can even read this book without a quickening and strengthening of all his powers. He who gives to it earnest and long-continued study will find every hour and every effort repaid tenfold.

EDWARD H. KNIGHT.

BRASTOW'S REPRESENTATIVE PREACHERS.

It is a notable fact that *any* literature upon the *preaching* of great preachers is scarce; *good* literature very scarce. There is abundance of biography in this category, and most charming and inspiring reading it is. But homiletic estimates of preachers, or anything like books of critical worth, are rare. We have some good general histories of preaching like those of Hoppin and Broadus and Pattison and Ker; we have monographs like Taylor's on Scotch preaching, or Trumbull's "French Preachers" or Brown's "Puritan Divines" or Addison's "Clergy in American Life and Letters;" we have chatty books on Personalities in the Ministry like the volumes of Paxton Hood and Dean Ramsay, and brief sketches of eloquent preachers like those of Waterbury and Davies and Osgood and Jamieson. Some few elaborate critiques may be found scattered through the "*Real Encyclopaedia*." We make these few scattered references to emphasize the unusual significance of a recent book: for none of these others undertakes so fully and so well what lies before us in Professor Brastow's most valuable work which has just been issued. It stands almost by itself as a book, built upon the largest and finest lines of sermonic criticism. It serves admirably as a supplement to any treatise on homiletics: but it is far more than that. It is a fine piece of literary work, which charms in the reading,

and is designed to reach others than the mere student class. Both in constructive arrangement and in literary form it suggests that the man who has taught the men to whom he dedicates his book is himself a master of the art, which he knows how to turn into authorship. The book is certainly the finest and most valuable collection of homiletic criticisms anywhere available.

Professor Brastow aims in this volume to present to us "Representative Modern Preachers." The representative character of his effort prescribes his choice and perhaps will account for our surprise in the absence of some names we should like to see, and the inclusion of some others. But he evidently has in mind to bring out types of variety. The rubrics of choice are homiletical rather than theological or personal; for we see that his estimates are sometimes *con amore*, and sometimes are the conscious effort to appreciate the homiletic contribution of men whom he might not perhaps have chosen if his own predilection were the determining canon of judgment. The catholic and scientific quality of the book is enhanced by this determining factor in his selection. We have but to name the subjects of discussion to perceive this: Schleiermacher, Robertson, Beecher, Bushnell, Brooks, Newman, Mozley, Guthrie, Spurgeon. Here you have predominantly different sermonic types, and within these limits, here you have catholic ranges of theological content very notable. The author cannot, or does not care to, disguise his theological sympathies; but he is not intent upon any theological discussion. He aims to appreciate the content of the message in order to study the vehicle of its presentation, and in order to discover the motive of the preacher. A first impression of the book is that perhaps the theologian in the author is as much emphasized as the homiletic critic: for certainly his ability to analyze and estimate content of thought and dogmatic position is noteworthy. Anyone who has read the author's essay on Professor Harris of Yale is not surprised at the sympathy and acuteness of theological analysis disclosed in this volume. But while as a matter of proportion we do not think his study of content is always in just perspective of space with his homiletic estimate of method, yet it would have been impossible to interpret the preacher as he does without this study, or to illustrate his method apart from his point of view. The same may be said of his discussion of personality and character. The most distinctive contribution of the book, and the popular demand in the book, is for the preponderating emphasis of the homiletic estimate. We say this with some jealousy for departmental emphasis; but this judgment of ours may be provincial. Certainly for general reading, and for all-around estimate and for

a compendium of criteria which go to determine great preaching, Dr. Brastow's proportions are admirable. The author's freedom from the bias of his particular chair is seen in his ability to see greatness of preaching where the homiletic canons are violated, as they often are in Mozley and Guthrie, and to a considerable degree in Newman.

The absence of unfavorable criticism in the book is noticeable; sometimes perhaps to the slight disadvantage of his judgment. And yet this reflects one noticeable effort of this book — to get at the elements of a recognized power, though despite easy-going and captious criticism which might have been made from the homiletic department. Still we cannot resist expressing the feeling that the author might have made, for example, a more searching criticism of Mozley's famous sermon on Reversal of Human Judgment (as a sermon) without suppressing the admiration all feel for it as a magnificent and inspiring range of thought. It is heresy, the writer knows, to dissent in the least from the consensus of judgment as to the greatness of this sermon.

The author possesses a style of marked grace and clearness, and shows at times graphic power of a high quality. He has fine command of the short sentence structure without suffering thereby for lack of consecutiveness of thought. Neither in style nor in structure are his essays monotonous, being admirably adapted to the personality under discussion. He has fine passages of extended criticism, and some equally notable characterizations in briefer form, as *e. g.* his half-page delineation of Spurgeon (p. 383). His analysis of the Oxford Movement is particularly interesting. We wish he had more fully extended his illustrations from the sermons whose qualities he depicts. It would have obviated an occasional ex-cathedra tone. We are especially indebted to him for his chapter on Schleiermacher, whose fame as a theologian has obscured his greatness as a preacher. We are glad he chose Guthrie for a chapter, whose peculiar power is so little understood. We consider this chapter among the most fascinating in the volume. We feel especially indebted to the author for what is perhaps his most elaborate homiletic discussion — that upon Robertson. It is a fact that very little has been written about a man whom everyone accepts as the prince of preachers. Perhaps if Stopford Brooke's *Life* had not been so good others might have written more.

Was it because he is still living that Dr. Brastow does not include Maclaren in this gallery? We have not been able to find in reading the book, or even in the index, any reference to him. This is the more surprising as he often refers to others for illustration and comparison besides those he is discussing.

This volume is a fine illustration of the fact that preaching is a many sided thing; that it uses different vehicles of oratorical power; that there are varied emphases and motives and methods to which the Word of Life lends itself in the hands of Representative Modern Preachers.

ALEXANDER ROSS MERRIAM.

Everything from the pen of the lamented Dr. A. B. Davidson should find a warm welcome from students of the Old Testament. His sober judgment, reverent spirit, sound scholarship and independence made him one of those rare men from whom all may learn much that is true and helpful. It is therefore with great pleasure that we note the publication of a number of his lectures on *Old Testament Prophecy*. This was, we understand, the field of Old Testament study in which Dr. Davidson was most interested. The volume now before us presents only an incomplete discussion. It is neither a commentary on the prophetic books, nor is it a full exposition of the prophetic theology. It may be described as a discussion of the principles and more important aspects of Old Testament Prophecy. Even when so considered it must be admitted that some points of a comprehensive treatment of the subject are passed by. In the nature of the case this could not be avoided. Such points are, however, those of lesser importance, and their absence detracts little from the great value of this work, which, it may be said with safety, is the best book on its subject that has yet been written. Its excellence lies chiefly in its rich suggestiveness. It raises more questions, perhaps, than it answers, but the whole treatment is nevertheless progressive, wholesome, refreshing. Behind the masterly style of the carefully-worded, often polished, sentences we feel the presence of an earnest, searching mind endeavoring to reach the truth. Sometimes he refuses to affirm that he has reached his conclusion, but we are not thereby left in uncomfortable perplexity. His leadings have brought us on the way toward the light and for this we are thankful. (Scribner, pp. ix, 507. \$3.50 net.)

E. E. N.

The chief objection to the book is its method of treating the Epistles. This method is neither the ecclesiastical one, in which testimony is gathered from the patristic writings to prove the document's canonicity, nor is it the theological one, in which evidence is gathered both from without and within the writing to show its Apostolic origin and authority, nor is it yet the critical one, in which the present problems affecting the documents are discussed on the basis of a purely historical investigation. The book is, strictly speaking, not an introduction. It is in general little more than an exegetical résumé of the document's contents with passing judgments on various points of interest as they emerge—and all of this enveloped in the folds of what is at times a literary and at times even a homiletical treatment of the material.

In this perhaps lies the strength of the book's interest to the reader, but also the weakness of its interest to the student. In the chapter on

Galatians twenty-six pages are given to a review of the Judaistic controversy in Paul's mission fields and to an analysis of Paul's defense in the Epistle against the Judaistic position, while less than two pages suffice for a discussion of the critical question of the Epistle's date and its consequent relation to the other members of the *Hauptbriefe* group. The fourteen pages of the chapter on II Corinthians are all of them devoted to an exposition of the contents of the Epistles, while a footnote contains all the reference which the author makes to the problem of the letter's composite character. Over one hundred pages are given to Romans, within which space there are a bare dozen pages which treat the great critical discussions of the origin and composition of the Church, the Apostle's motive in writing the letter, and the genuineness of the last two chapters — discussions which are to be expected in an introduction and lie at the foundation of any appreciative treatment of the Epistle's contents.

In justice to the author, however, it should be said that this criticism of the book must be modified when we come to its latter portion. In the treatment of the Captivity Epistles more attention is given to critical questions. Especially is a relatively large space devoted to the criticism of Ephesians, although a fuller acquaintance with the literature covering the problem of the Epistle's destination would have brought the author to clearer views. By far the best critical work in the book is the closing chapter on the Pastorals. Here there is a clear presentation of the modern criticism of the Epistles, with an elaborate discussion of the points which they involve and conclusions which, while positive, bear the mark of scholarly caution, though at times there is a lack of the best arguments which an inductive study of the Epistles should have shown.

The author has produced a book in many respects most readable, but we seriously question whether he is justified in such a combination of expository and critical methods as to result in what is neither an introduction to his material nor an exposition of it. (Imported by Scribner, pp. x, 508. \$3.50.)

M. W. J.

A new lance in Old Testament criticism is that of W. Möller, a young German scholar whose work, *Are the Critics Right*, is directed particularly against one wing of the modern critical school. The author was once convinced that the Graff-Wellhausen hypothesis was correct. Further study, however, opened his mind to its many weak points until he was forced to believe that the old view of the Mosaic origin of the Pentateuchal legislation was nearer the truth. The subject upon which his attention is focused is the legal material in the Pentateuch. Modern criticism, however, discusses this material in connection with the larger subject of the literary composition of the Hexateuch, and no one can deal fairly with modern criticism who passes by in complete silence the question of the various documents of the Hexateuch. That Mr. Möller has done this only weakens his case. Such a method enables him to ignore many important and troublesome facts, but also fails to carry conviction (or else is misleading) to the reader. Another peculiar fact about this book is that its author recommends his readers to study the critical works of Baudissin, Dillmann, and Klostermann, no one of whom supports his contention. The writer of today who sets out to prove that the Book of the Covenant, Deu-

teronomy, and the Priestly Code are one and all essentially from Moses has a very formidable task on his hands. It cannot be accomplished by the convenient "either this or that" mode of argument. The problem is altogether too complex for any such short and easy way to its solution. Mr. Möller brings forward a great many acute and in themselves valuable observations against the validity of the reasons assigned by such critics as Wellhausen, Kautzsch, and others of the same school for their particular conclusions regarding the date and origin of D. and PC. Now Wellhausen's views as to the dates and origin of Deuteronomy and the Priest's Code may be right or wrong. If they are wrong there are still a number of other suppositions open besides the old view that Moses wrote both of these codes. This fact, with all that it implies, seems to have been quite overlooked by Mr. Möller. Nevertheless, for the service he has indeed rendered in showing the vulnerable points in the more extreme claims and positions of much current Old Testament criticism every one should be grateful to the author. But a critique of criticism is not a constructive presentation of Old Testament religious history. The English translation is the work of C. H. Irwin, M.A. (Revell, pp. 220. \$1.00 net.)

E. E. N.

It is good to place among our books Koenig's *The Bible and Babylon*, in a translation of its ninth edition. The book contains a brief sketch of the course of modern discovery in the field of Babylonian archaeology, with some hints as to the comparative value of the finds. The essay deals mainly with the famous address of Delitzsch. He sharpens his discussion to the question whether Hebraism can claim anything "essentially peculiar" in the development of ancient civilization, handling in order the Hebrew idea of the relation of God to the World, of Monotheism, of the name Jahveh, of God and History, and of Æsthetics and Morals. (Burlington, Iowa, German Literary Board, pp. 64. 40 cts. net.)

C. S. B.

Since the radical work of Samuel Davidson and the ultra conservative volumes of Gloag, with the more neutral effort of Salmon, have practically retired from use there has been really but one contribution of any size to New Testament introduction from British scholarship, and this is Moffatt's *The Historical New Testament*, which, to say the least, is free in its tone. This year, however, there has appeared an introductory work on *The Pauline Epistles* by R. D. Shaw, M.A., B.D., a minister of Edinburgh, which is quite generous in its contents, though it is rather restricted in its contribution to introductory science.

The plan of the book is a simple one. A brief preliminary note of about a dozen pages gives an outline review of Paul's literary work, with an estimate of its leading characteristics, and this is followed by a discussion of the Epistles in their chronological order with but three or four excursus on suggested topics interspersed.

A lofty theme, surely, is handled by Prof. G. L. Robinson of McCormick Seminary in a brief essay on *The Biblical Doctrine of Holiness*. He treats in order the older Semitic idea, the Torah, the Prophets, the Psalms, and the New Testament, arguing that to place the Torah after the Prophets would reverse the true ethical evolution. At the same time he has to acknowledge in the Law a sentiment as ethically lofty and pure

as can be found in any later thought; and in a Prophet, as late as Ezekiel, the prominent appearance of features as external as any in Leviticus. His final definition is a swirl of heterogeneous elements, as usual. This comes from sticking in mere texts and failing to find the very roots of the very life of the moral ideas of the Biblical writers, *e. g.*, in Isaiah and Ezekiel and John. (The Winona Publishing Co., pp. 38. 25 cts. net.) C. S. B.

Mediaeval England has now been reached in the Story of the Nations. The limits placed by the author, Mary Bateson, are necessarily arbitrary and include the period from the Conquest to the reign of Edward III. This book fulfills the purpose of the series, in giving us some insight into the social history of the period rather than the political affairs. It is a description of the everyday life of the people in the school, church, monastery, on the farm and in the city. The work is interestingly written and tells us just what we would like to know about the people. It is richly illustrated with pictures which illumine the text. (Putnam, pp. 448. \$1.50.) C. M. G.

Mr. William Pitt MacVey, in *The Genius of Methodism*, endeavors to explain and interpret the history of the Methodist movement from a sociological standpoint. He is the first writer, so far as we are aware, who has ever attempted to view Methodism in just this way. A firm believer in its principles and in the applicability of those principles to the ever-changing needs of society, he has made it his aim not so much to record facts as to point out the hidden forces which gave rise to them. While we can hardly commend it as a particularly able piece of work, we feel confident that the reader will find it full of profitable suggestions. (Eaton and Mains, pp. 326. \$1.00.) S. S.

The Great Awakening of 1740, by Rev. F. L. Chapell, is a little volume, the contents of which was originally prepared and given as a series of lectures. It is, or rather, purports to be, a historical study of that most important religious movement of the eighteenth century. The author treats his theme in a very simple and unpretentious manner, and nowhere does he assume the air of the learned. Consequently our respect for him suffers little from the discovery that his work appears to lack entirely the marks of scholarship. The treatment is not only uncritical; it is fairly credulous. Satan is early introduced in all seriousness into the narrative, and continues to the end to play his part as really as does Whitefield, Edwards, Wesley, and the others. At times the reader almost feels that the "Magnalia" is before him. (American Baptist Pub. Society, pp. 144. 75 cts. net.) S. S.

A Brief History of the First Church of Plymouth (Mass.), by the minister, Rev. John Cuckson, is a book far more deserving of the attention of the general reader than is the average book of its kind. The history of the church of the Pilgrims is a matter of national rather than parish interest, for, as the author truly says, the story of the Pilgrims "has become the treasured heritage of all congregations founded upon freedom and self-government." In order that the story might be told in fewest words the

author has strictly confined himself to the most important items, adhering closely to those of an ecclesiastical nature. The general history of Plymouth Colony he has left untouched. Commendable forbearance is shown where reference is made to the unhappy controversy between the First Church and its evangelical neighbor and offshoot, The Church and Society of the Pilgrimage. (Geo. H. Ellis Co., pp. xvi, 118. \$1.00.) s. s.

The only fault which we can fairly find with Miss Lucy M. J. Garnett's *Turkish Life in Town and Country* is that it is not at least four times as long. In its 336 small, large-type pages it endeavors to cover Turkish life, inside and out, of all classes, in city and in country, in Europe and Asia, religious, secular, monastic, educated, uneducated, and to draw in as well the Albanians, the Macedonian nationalities, the Armenians, the Hebrews, the Nomads, and, as knot in end of the string, the brigands. What is done is carefully and accurately done, but within such limits very little can be done. Many will gain from this book for the first time a true idea of what the Turks in ordinary life really are, but we have not yet got that final treatise on the manners and customs of the modern Turks which will take its place beside Lane's classical book on the Egyptians. Its couriers come by squadrons; it comes not to the gate. (Putnam, pp. x, 336.)

It is a good augury of the ultimate solution of the evident problems connected with the largest of our new island possessions that such a book as Dr. Arthur J. Brown's *New Era in the Philippines* has been conceived and published. It is a study by one of the Secretaries of the Presbyterian Board of Missions, made on the spot, and with painstaking care, by a competent observer whose purpose is clearly of the noblest sort. The first ten chapters of the book are historical and descriptive of the island group, its population and its economic conditions. The remaining nineteen chapters discuss the status of Roman Catholicism in the islands, the demand for Protestantism and its peculiar opportunities, the missionary beginnings that have already been made, and the prospects and considerations as to the future that are apparent. Dr. Brown's qualifications for what he has undertaken to set forth seem to be excellent. He is broad in view, judicial and fair in judgment, sane and sensible in opinion, and statesmanlike in purpose. His book is well systematized and is extremely well expressed. Whatever be one's attitude toward the process of events through which the Philippines came under the care of the United States, such a study as this of what we shall do with them must commend itself for its constructive and Christian spirit. The usefulness of the book is increased by good illustrations, an index, and a fair map. (Revell, pp. 314. \$1.25 net.)

W. S. P.

The present controversy between the free traders and protectionists in England has led to the reproduction of Byles' almost forgotten *Sophisms of Free Trade and Popular Political Economy*. This was a work of some influence half a century ago, when the author was nearly alone in advocacy of protection in England. It advocates the position taken by Mr. Chamberlain and his protectionist associates, and some of his predictions, in case England persisted in her isolated free trade policy, have been

strikingly fulfilled in the displacement of England by Germany and the United States. It contains the usual protection arguments and some that have been long since given up, like the home market fallacy. The work is edited by W. S. Lilly and C. S. Devas, who give copious notes at the end of each chapter, pointing out the errors in Bayles' views and the application of his teachings to present day problems in England. (John Lane, pp. 425. \$1.25.) C. M. G.

Wordworth's *Christian Socialism in England* is a history of the movement, especially in the Episcopal Church, from the times of Maurice and Kingsley to the present. Socialism is used in a much broader sense than the present scientific one. Maurice defines it as meaning coöperation instead of competition. It is used here as the opposite of individualism without necessarily meaning state ownership of the means of production. In the socialism of Maurice and the present Christian socialists the fundamental principle is the claim that Christian law is the ultimate authority to rule in social practice. This work gives a good account of the earlier and later social movements and the close connection which the Oxford movement had with them. This connection is especially close with the Guild of St. Matthew. The most important social movement at present in the English Church is the Christian Union, which this work treats quite fully. There are excellent bibliographies of the earlier and later movements. (Imported by Scribner, pp. 208. \$1.00.) C. M. G.

Dr. George M. Boynton has placed our churches under obligation by the publication of his little volume, *The Congregational Way*. There have been changes since Dr. Dexter's handbook was published in 1880, and they are noticed in this book. It is not so polemic in its tone, and represents more fully a Congregational way which would be acceptable both East and West. It is a book which will answer many questions about Congregational customs and methods of procedure, and should be in every Congregational minister's library. It will take the place as a book of reference which was formerly held by Dr. Dexter's. This might be used to advantage by a pastor who wished to interest his people in their church. It would make them more intelligent and therefore more devoted Congregationalists. (Pilgrim Press, pp. 221. 75 cts. net.) C. M. G.

The Genesis of American Anti-Missionism is the rather inapt title of a little book by the Rev. B. H. Carroll, D.D., which, on perusal, is found to be a somewhat exhaustive study of the anti-missionary crusade that was waged so successfully among the Baptist churches of the South during the third and fourth decades of the last century. In order to explain the success of this strange anti-missionary propaganda, Dr. Carroll has gone quite fully into the history and has made effective use of information gathered from many sources. Alexander Campbell's contribution to the movement is brought out strongly. Friends of missions, and students of American church history, will rejoice together that new light has been thrown upon this subject. (Baptist Book Concern, pp. 229. \$1.00.) S. S.

Doubtless the volume *Dawn in the Dark Continent*, by Dr. James Stewart, will take its place at the head of works on Africa. Mr. Noble's

two volumes on the Redemption of Africa may dispute this place. Mr. Noble's books are fuller of data and far more elaborate in history, but perhaps he has not digested his material so well, and might profitably condense his style. But the book before us covers most of the ground of The Redemption of Africa in a more succinct form. This book is the sixth in the series of Duff Missionary Lectures. Former lecturers on different fields have been Dr. Thomas Smith, Dr. Fleming Stevenson, Sir Monier Williams, Dr. A. T. Pierson, and Principal Lang. Mr. Stewart has produced a book worthy of such a succession. No greater praise could be given it. The nine small but remarkably clear maps are the best and most luminous we have seen in any missionary volume. The bulk of the book takes up the work of the various church bodies in Europe and America. The political struggle for the continent, and the relative merits and demerits of Mohammedanism as a missionary religion are ably discussed. The future of Africa and the African is discussed with good judgment. His opinions on African problems are not always so optimistic as Mr. Noble's, but he strikes some strong notes of hope. He makes a plea for a "Missionary Year Book of the Societies of Christendom" similar to "The Statesman's Year Book" now in its fortieth year. The book has fine tables of statistical summary of Protestant missions in Africa. One regrettable feature of the book is the absence of a general bibliography or of special bibliography of the fields or problems discussed. Even footnotes to books are rare. In these days of research it is a great pity not to furnish the reader such help as a well selected list of books furnishes. Such references, however, can be abundantly found in Mr. Noble's book. (Revell, pp. 400. \$2.00.)

A. R. M.

Mr. Samuel J. Verner's book on *Pioneering in Central Africa* is not a distinctively missionary volume. The author is in sympathy with Christian missions, as shown in his preface and throughout the volume, but he writes as a traveler rather than as a missionary. The author brings out in fuller detail than usual the story of native life. He writes with a graphic pen and brings together a large mass of material regarding the physical development of the country, the folklore, the native arts and industries, etc. He has an interesting chapter on the Pygmies. He has his eye open to the humorous side of his adventures. His book is very entertaining in places. He interests us frequently in individual natives. The book has more than usual value, both in felicity of style and in valuable information. The area of his travels is confined to Central Africa. (Presbyterian Committee of Pub., pp. 500. \$2.00.)

A. R. M.

In his recent Gifford lectures the master of Balliol has given us a scholarly and penetrative study of the *Evolution of Theology in the Greek Philosophers*. Such a work has long been needed, and few possess the qualifications of Dr. Edward Caird in the fields both of philosophy and religion. As we would naturally expect, the subject is not regarded as purely historical, but as having profound bearing on the position of theology today. In the introductory chapter he discusses the nature of theology and its relation to religion. "Theology is religion brought to self-consciousness." He admits the danger of over-emphasis of the intel-

lectual, and points out that this was one of the faults of Greek philosophy. Reason is, however, necessary to growth and cannot be avoided without danger, yet the conflict between reason and faith is never absolute, since an underlying unity alone makes the conflict possible. Here we see Dr. Caird's Hegelianism deftly applied. Passing on to the main contents of the lectures we would call attention to the full treatment of the principal philosophers. The first volume is given to Plato and Aristotle, the second to the Stoics, Philo and Plotinus. "Plato was the first philosopher who grasped the idea that lies at the root of all religion and made it the center of his whole view of the universe." His great contribution is his idealism. His synthesis because of the condition of the science of his day was too hasty and abstract. Thus he could not escape a dualism. The phenomenal world in space and time is "undivine and unreal because it is only a reflection of the divine intelligence." With Aristotle this dualism increases, and with it the tendency to exalt the intellectual at the expense of the practical, thus preparing the way for Post-Aristotelianism. In its psychology, Stoicism marks a distinct advance on Plato and Aristotle. The will and reason are once more unified. Their ethics, however, tends to be ascetic. "The world is the best of all possible worlds and everything in it is a necessary evil," as Mr. Bradley epigrammatically puts it. With Neo-Platonism the flood tide of mysticism is reached. With full recognition of Plotinus' marvelous insight and depth it cannot but be admitted that on the whole "it is a movement towards a more abstract and not towards a fuller and more concrete view of things."

Perhaps the last chapter in the book, in which Dr. Caird makes the application to the development of Christian Theology, is the most interesting to the general reader. Neo-Platonism "tended to break the unity of life and thought which Christianity sought to establish," yet withal it prevented a too "facile nonism." It would be impossible in so short a review to do justice to the general character of the treatment, its succinctness and depth. Again and again we find the most illuminating analogies and comparisons. The whole field of philosophy is traversed to bring out in its full meaning each stage of development and show the inevitableness of the movement mediated by social and political conditions. Although many could not agree with the general viewpoint of the lectures, yet all would find it well worth careful study. (Macmillan, 2 vols. \$4.25.)

R. W. S.

In Sabatier's *Religions of Authority and the Religion of the Spirit* we are held by a masterly hand to the earnest study of a mighty theme. The work had to be published posthumously. Though imperfectly finished, it is plainly, in Sabatier's own estimate, an undertaking of surpassing meaning and worth. It is clearly born and nurtured in the travail and atmosphere of sharp polemics, though the author's temper is deeply pacific. One is conscious that a strong and jealous opponent stands over against about every page. Through the first third of the treatment this watchful antagonist is the Romanist; through the second third it is the confessional Protestant; through the final third it is the anxious defender of the historic and objective value of the Bible and Christ. In all three discussions the blows of the author are delivered with studied carefulness, with

a perfect deliberation, and with immense force. It is clear everywhere that the writer has studied and thought earnestly and long. One is most impressed with this in the closing third. But the author declares that the earlier sections cost him most.

The handling of the evolution of the Romish dogma and priesthood, while at first glance seeming peculiarly easy and smooth, is really brilliant. It will have to stand as the classic statement of the Protestant critique of the characteristically Papal claim. The treatment of the Protestant dogma (of Authority) is not so finished. The trouble lies in the fact that Sabatier is himself a Protestant of the Protestants, and that he must ultimately commend what he continually condemns. The weakness and the power of Protestantism are intermixed. This condition no one seems able as yet to conquer. But the struggle of Sabatier is nobly undertaken, though obviously provisional. The trouble seems to be that the great Protestant endeavor is in all its great stages more composite than a work of sharp criticism likes to allow. It makes the phrases tell more effectively, if only the contrasts glare. This appears in various ways. The most dangerous is in the continual effort to characterize and define the great storehouse and arsenal and inspiration of Protestantism of whatever hue, viz., the Bible. To make his own Protestantism stand up against all other Protestantisms, while all Protestantisms alike draw nourishment from the Bible, there ensue divergent interpretations. Sabatier wants his Protestantism to be purely spiritual. So he must show the Biblical basis of the other Protestantisms to be external. Hence he charges, not merely against his foe, but against the Bible itself, by means of a gross literalism and downright libel on nobly spiritual men, an untold amount of unspiritual teaching. This is an old story. It has been tried for centuries. No writer carries it through with any consistency. After all these ages the Bible has yet to be handled honestly.

But Sabatier's motive and aim are superb. His point of view is masterly. Some day someone will accept his thesis and develop it, not in negatives, but affirmatively. Then we shall have a synthesis of History and Psychology in the realm of Religion, in which the Prophet Isaiah and the Apostle John, each in his proper setting and each with his peculiar message, shall be seen and owned to reflect and report the grace and truth of the very Christ, the Incarnate and Eternal Son of God.

It is of very peculiar interest to con the closing third of this work, remembering that it is the now sainted head of the so-called "Paris School" and the great protagonist for so-called "symbolofideism" who is speaking. His spirit and contention are grand. It is a manly and well-pondered defense of free and vital religion. The full history of the debate is most illuminating. Barely an allusion to it all comes to the surface. But deep and powerful currents are battling and surging about every paragraph he writes. And here the trouble is the same. He uses too many ill-advised negatives. His convictions took shape in polemics. There is a larger synthesis than he allows. And it is all wrapped in his own choicest treasure, Psychology. Even here he is half blind. He can only say man *becomes* religious—a phrase that is more than half a negative. Let him only say man *is* religious and his thesis will take wings and

gain instantly a much needed poise and sweep. Then, his other treasure in his boasted method — History — will be the handmaid of all his work. All really turns on his faulty Psychology. Here he is everlastingly at odds with himself. He has yet to gain from the Bible itself the real clue to his task. But in his close friend and colaborer Menegoz this noble movement will still struggle on. May he and his colleagues soon learn to strike hands with those against whom they now cross swords. Then there may be good hope that the Eternal Truth appealing to us out of the life of the Christ of Messianic Writ is at once the seat of all Authority and the source of perfect Liberty. (McClure, Phillips & Co., pp. xxxii, 410. \$3.50 net.)

C. S. B.

It is hard enough for an individual to know himself, but it is yet more difficult for an age to attain such knowledge. And it is as true of an age as of an individual that when it finds itself "self-conscious" it means that it does not really know itself. Like the lad outgrowing his knickerbockers, or the good woman in Mother Goose, it suddenly wakes to self-consciousness with the cry "Lawk-a-mercy on us, can this be I?" Now it is intensely true that our age has been painfully self-conscious and proportionally uncertain as to its own precise nature. Historians are telling us what we were yesterday, and prophets and dreamers of every stripe have informed us what we are to be tomorrow, and there are not lacking those who, in the true spirit which the hobbledehoy often manifests, have declared that our age is the whole thing. Such a book as Professor A. C. Armstrong's on *Transitional Eras in Thought* is a refreshing proof that the age has reached a stage when it can talk without having its voice crack. In the light of a synthesis of the characteristics of different transitional ages in the development of the thought of western civilization, he has analyzed with rare skill and sketched with a fine insight the traits and the problems of the age in which we live. He has showed the bearings of the solutions proposed on the social, moral, and religious, as well as the intellectual, concerns of life. He has made manifest how in an age of destruction and skepticism there appear the elements that are to prove serviceable for a new construction and a sound faith. The book thus embodies a sort of philosophy of culture while avoiding the error of running history into an *a priori* philosophical mold. Though the basis of the work is historical one feels all the time that the discussion is close to the heart of modern problems. There is nothing remote and coolly informing about it, though there is abundant information in it. It seems rather to mark the road which an earnest spirit has followed in securing to head and heart rational poise in a swirling age. The chapter on The Appeal to Faith, for example, should be of the greatest service to any thoughtful man who is seeking a true harmony between head and heart.

The book throughout is remarkable for its fine insight into history, its keen discriminations, its admirably poised judgment. The enormous mass of material is handled with a facile ease, and the conclusions show a steady deliberation that gives a sense of great power. In it one sees the age passing from the "self-conscious" stage to that higher consciousness of the self as the means for realizing positive, constructive ideals.

Hartford men will be glad to know that the substance of Chapters III, IV, and V were delivered to the Seminary as lectures two years ago, and that the major part of Chapter V was printed in the RECORD.

It would be unjust to close a notice of this excellent book without reference to the admirable index which makes its rich material thoroughly accessible. (Macmillan, pp. xii, 347. \$2.00). A. L. G.

As long ago as 1887 Prof. Francis R. Beattie of the Presbyterian Theological Seminary of Kentucky, while still a pastor in Ontario, Canada, and connected with Knox College, Toronto, had in preparation a work covering the whole ground of Apologetics. After this considerable period of deliberation, and we doubt not painstaking labor, the first of the three volumes of his treatise on *Apologetics* has appeared. We congratulate the author on his self-restraint and on the character of the work which he now puts forth. It has been the fate of contributions to the science of Apologetics made by those speaking the English tongue that they have almost always been in the form of published lectures or brief manuals. There are almost no works in English whose author has deliberately set to himself the task of relating the science of Apologetics to the other disciplines of Theological Encyclopaedia and of presenting in systematic form his material. This Dr. Beattie has undertaken and for it he deserves high praise. Moreover, his execution of his task shows an assimilation, grasp, and orderly arrangement of material which is excellent. He states his conclusions and the grounds on which they rest with an admirable temper and judgment which call forth the reader's respect even where they do not command his assent.

The first three chapters covering the Scope, the Definition, and the Encyclopaedic Place and Method of Apologetics immediately command attention as providing a treatment of a topic which is all too rarely touched in English apologetic discussion. The first thing that strikes the reader is the gaps in the Literature heading these chapters. For example, no reference is made to Lemme's fine article in the last edition of the *Realencyclopädie für Protestantische Theologie* or to Christlieb's article in the second edition of the same work or to Heubner's very full discussion in Ersch and Gruber's *Encyclopädie*. Similarly, while Cave's "Introduction" is mentioned, Hagenbach's is omitted. Nor is any mention made of Kübel's singularly interesting and individual presentation which first appeared in Zöckler's *Handbuch* and was afterwards printed by itself. These could hardly have been omitted for lack of space in such a sumptuous work, nor because the references are intended for those who read English only, for longer lists are elsewhere given; and here is presented quite a row of German writers on apologetics, among whom, by the way, is included Planck, whose significance in the field of Apologetics is due not to any "treatise on Apologetics," but to the few pages on Apologetics in his *Einleitung*. The whole discussion of this section of the work looks a little as if the author were not thoroughly at home with his German authorities. We trust the impression is a wrong one, because the only really significant discussion of this part of his theme is in German.

We cannot agree with our author's definition of the task of Apologetics, nor are we able to see how it is possible for him, conceiving it to be what

he does, to place it as an introductory discipline in his encyclopaedic arrangement; and he himself is evidently conscious of this last difficulty. But it must be said that considering the task he set to himself he has addressed himself to it in this volume well. He makes three main divisions of apologetics — philosophical or fundamental, historical, practical. He gives no satisfactory theoretical warrant for the third division, but may in practice be able in his third volume to make clear its validity. The present volume concerns itself with the first division and is a discussion of what is commonly, and not altogether felicitously, denominated Theism. We wish again to bear testimony to the skill, precision, and candor with which he presents the views of others and upholds his own conservative position. One secures through it, from the author's standpoint, an admirable view of the whole range of the discussion. The literature with which he heads his chapters, except as already criticised, is excellently selected with reference to his very conservative position; each chapter has its table of contents, and there is an excellent index, making the book serviceable for continuous reading, as a guide for further study, and for frequent reference.

Again we would congratulate Dr. Beattie on having with patient deliberation set himself to the task of presenting a systematic and consistent treatise on Apologetics and on having begun it so well. (Presb. Com. of Publication, pp. 605. \$2.00 net.)

A. L. G.

Prof. William North Rice of Wesleyan University has given us in his *Christian Faith in an Age of Science* an exceedingly interesting volume. He tells us that in it he has "sought only to define a *modus vivendi* which may secure peace between the two realms while surveys along their frontier are in progress" (p. 411). In order to attain this result he divides his treatise into three parts, the first dealing with the History of Scientific Discoveries which have Affected Religious Beliefs; the second presenting the Status of Certain Doctrines in an Age of Science; and the third giving the General Status of Christian Evidences. The first occupies 275 pages, the second 105, and the third 20 pages, and the value of the parts is directly proportional to their extent. Dr. Rice is a Christian geologist, and we are happy to add he is not a fossilized Christian. His faith is warm, living, positive. While his discussion is throughout patient, temperate, and objective, it manifests, none the less, something of the charm of an autobiography. One feels as if it might almost have borne the title "How I am able to be at the same time a man of science and a Christian man." It also makes very clear one of the chief forces that have been at work to lead men of today to find the seat of Christian authority, not in a doctrine of the inerrancy of mechanically inspired Scripture, but in the reality of Jesus Christ. We have never anywhere seen presented with such clearness of view and sympathetic appreciation of both sides of the question, the history of that movement of thought so often miscalled "The Conflict of Science and Religion." The real point at issue is kept clearly in view from beginning to end and the premises and conclusions of the argument are kept distinct with most unusual logical fidelity.

The second part will also be helpful to many. The author upholds the free personality of God and man and reconciles the certainty of the divine activity and the contingency of human choice in the good Methodist way

of the appeal to the divine omniscience. He holds to a monistic parallelism in accordance with which the universe is the eternal unfolding of the immanent activity of God. In Respect to Special Providences, Miracles, and Prayer he would uphold the legitimacy of a belief in the two former, and in the efficacy of the last, on the ground of human ignorance as to the ultimate basis of the divine mode of activity; though holding that ultimately, with wider knowledge, prayer will become simply the expressed spiritual attitude of submission. Specific miracles, especially the Resurrection of Christ, and specific answers to prayer, especially for spiritual benefits, doubtless occur, but not through any variability in the plan of God, but in accordance with his prevision and will. The profounder philosophical and historical questions that at present are vexing many minds are hardly touched. The last chapter is chiefly a fine reassertion of the essential and ultimately invulnerable significance of Jesus Christ as the center of Christian Faith and Christian Evidences. Coming as it does from a man of science, the work will prove of great value to many in the clarification of conceptions and in relating personal faith to scientific fact, and especially in its clear view of what science is doing and what it cannot do. (Armstrong, pp. xii, 425. \$1.50 net.)

A. L. G.

There are two tendencies observable in the writings of most men who defend Christianity today. The one is to attempt a restatement of what the Christian faith is, in order to defend it the more effectively. The other is a tendency to criticise the Church, for the same end, in order to recall the true ideal of the Church of Christ and to insist that Christianity shall be tested by that ideal and by the failures of men to realize it. The book entitled *Christ* by S. D. McConnell, D.D., LL.D., gives us a good example of both tendencies. The author is burdened with the widespread neglect of Christianity, indifference to its authority, ignorance of its blessings. In order to meet the situation he seeks first to expose and denounce the errors of ordinary evangelicalism, especially in its doctrine of atonement — "the Christ of bloody Hebrew-pagan cult" (p. 22). For all this Dr. McConnell would substitute the categories of biology. Christ, the incarnate Son of God, is life and communicates eternal life to the race of mankind. His is the kingdom of life. The phraseology here is, he says, "not metaphoric but precious" (p. 93). The belief in the incarnation is based on Christ's own words in the Fourth Gospel. The creative and vague Christology of the first disciples is recognized and its fuller development in Paul's writings is accepted. It is to Paul, indeed, that "we owe the Christ of Christendom" (p. 116). In the second place our author describes the faults and failures of the divided and worldly-minded Church of Christ in order to elucidate the position that the mission and only principle of its organization is the full recognition and enforcement of the great law of love. In the Christian "his will to live" is "subordinated to his will to love." With Dr. McConnell's positive and constructive theses few will care to quarrel. They are true, and undoubtedly contain a valuable message to our own day. They have a central and vital place in the reconciliation of the faith and practice of the Church today. But his denials are too sweeping, and supported with such violent and exaggerated statements, that they render his own clarity of vision open to suspicion. His attempt to banish a doctrine

of atonement from the scope of Christian faith and experience is in vain. And calling it bad names does not help but hinders his own cause. It is amusing to find how indignant such a writer is with those who attempt to restate the doctrine of atonement. He wishes to pin us down to his own blind interpretation of the crude theories of former generations. He resents the very idea of evolution here. An atonement is, for him, blood paid to a "Shylock justice" and it is nothing more. But the book is vigorous, passionately earnest, true in its positive affirmations, limited by its notion that "life" and "love" are the terms which exhaust the meaning of Christianity and the truth of the Church. After all we do need "blood" and "righteousness," "wrath" and "mercy," "repentance" and "pardon." These also are necessary if "life" and "love" are not to become thin abstractions, remote from the hard actualities of our concrete experience and relation, both towards God and towards men. (Macmillan, pp. 232. \$1.25 net.)

W. D. M.

"In the modern mind there is, as I believe, much which falls in with the Atonement, and prepares a welcome for it; but much also which creates prejudice against it, and makes it as possible still as in the first century to speak of the 'offense of the Cross.'" That is the theme of Professor James Denney's last book, entitled *The Atonement and the Modern Mind*. The book consists of only three chapters, but they cover a good deal of ground in a rapid and suggestive manner. They may be taken as supplementing the earlier volume, "The Death of Christ," in which the explanations of the writers of the New Testament were set forth in so masterly and courageous a manner. Not that Dr. Denney is ready yet to give us a fully developed theory of the atonement. He reasserts what seems to him the central fact, that on the Cross of Christ God condemned sin in such a manner and with such a purpose as at once to disclose *that*, and to reveal His love for man. Manifestly there are in this bare statement several distinct and primary problems. For example, it presupposes that there is some connection between sin and death (pp. 90-107). This is a difficult subject, for science makes it clear that death was in the world before sin; and yet the experience of death has become for man somehow interlaced with the experience of sin. Dr. Denney's discussion is too brief to be convincing. So, again, the act of condemning sin is a judicial act, and so appears to involve the idea of the atonement in a non-ethical, forensic atmosphere which is very repulsive. With this notion our author deals very effectively (pp. 67-79). Accused of teaching a "forensic" or "legal" or "judicial" doctrine of atonement, he says: "There is nothing which I should wish to reprobate more whole-heartedly than the conception which is expressed in these words" (p. 69). And the true meaning of "law" in personal relations is partially expounded. But to say that the "law of God" in Paul's gospel had "nothing in it which can be characterized as 'legal,' 'judicial,' or 'forensic,'" is going too far. It would be better to elucidate the ethical element which underlies and really supports all forensic procedure. Statute law is not in a different universe from ethical law or even from natural law. The word "law" stands for something which pervades all spheres. Hence the condemnation of sin may be at once judicial and ethical. It may have taken place through the natural process or experience of a certain moral con-

sciousness, and yet be capable of partial illustration, even through the analogies of statute law and forensic procedure. In the last chapter Dr. Denney attacks somewhat sharply a certain type of theory which would emphasize the connection of Christ with the race in such a manner as to make Him its representative in all that He does and suffers. For this view, "the death of Christ presents itself less as an act which Christ does for the race than as an act which the race does in Christ." This has been called a "mystical view." Whether mystical or not, our author does not seem to do it justice. It is a hard saying that "The only union it [the N. T.] knows is a moral one." False contrasts are running round these phrases, those confusing spirits whom Dr. Denney describes elsewhere, and who have their revenge here. A book that discusses these great subjects with the earnestness, the power, the vivacity, and the deep faith in evangelic Christianity which Dr. Denney displays in every page cannot but reward every thoughtful reader. (Armstrong. \$1.00 net.) W. D. M.

Prof. Stalker has published seven characteristic homilies in a very attractive book, *The Seven Cardinal Virtues*. All is entirely familiar to us all. But it is all good food, prepared by a sterling Christian with an eye to healthy nurture. One keeps wondering when scholars will see the vast superiority of the Biblical scheme and theory of life, as shown in its very vitals, in their statement of the fundamental virtues. Surely this mongrel method of joining Paul and Plato is anything but true mastery, however hoarily antique. (Am. Tract Society, pp. 125. 75 cts.) C. S. B.

It is a pleasure to refer to the little volume by Dr. Gerhardus Vos on *The Teaching of Jesus Concerning the Kingdom of God and the Church*, one of a series in course of publication by the American Tract Society upon The Teachings of Jesus. This volume is synthetic wholly in its method, and so wanting in the fundamental element of cogency. But as a synthesis of Jesus' teachings upon The Kingdom it is most excellent, balanced, broad, well reasoned, really digested. It is written in full view of many conflicting opinions. But it faces them all with the fair, full strength of Christ's well-ordered Messianic schemes. It honors the Lord's kingliness and righteousness and mercy unitedly and alike, conceiving and presenting the whole simply and in a rich unison. (Am. Tract Society, pp. 203. 75 cts.) C. S. B.

The study of the Gospel miracles is of endless interest. It is a real pleasure to find so manly a handling of the matter as appears in *The Finger of God* by an English pastor, Rev. T. H. Wright. There is in all the book not a particle of vain pretense. It is wholly straightforward, feeling after main and undeniable essentials from first to last. One of the best features, at the same time lying within the easy ken of the plainest mind, is his disposition of his material. The miracles are classified, grouped according to their nature and affinities, and discussed accordingly. This saves the problems and comments from getting mixed. Another feature that stands up early in the book is the moral features of the miracles. Would that this plain and open characteristic of Christ's "signs" might be valued at its true worth. The miracles of Jesus are not primarily

problems in Physics, any more than his sayings are mere samples of Phonetics. Some time, it is to be hoped, the much discounted Fourth Gospel interpretation of all this problem, as of all other great problems, will get fair heed. This volume is to be warmly commended to pastors. (Revell, pp. 201. \$1.25 net.)

C. S. B.

Rev. Dr. George H. Gould is remembered in Hartford with great respect and affection as the pastor of the First Church in Hartford from 1864 for six years. Dr. George L. Walker once said of him that he had no superior in New England. The tributes to his eloquence and to the charm of his personality during his life and since his death in 1899 are widespread and abundant. Some of these may be found at the end of this volume. That a volume of his sermons is now put forth by the Pilgrim Press will be a source of gratification.

The remarkable fact about Dr. Gould is that he was recognized as one of the finest preachers of the Congregational Church, and yet that his only pastorate was at Hartford. He lived beyond his seventieth year and was almost a lifelong invalid. Except for one or two temporary engagements of a few years, most of his available time and strength were spent in occasional supplies. Unable to take up the cares of a pastorate, and in delicate health, he yet made himself one of the great men of our churches. The volume, *In What Life Consists*, gives ample reason for this power.

In many respects it is one of the most notable volumes of sermons that has appeared of late years. It is notable for the strength of the Gospel he preached. He was a doctrinal preacher of fundamental truths, but he had the rare power of simplifying and concretizing his doctrinal positions in a remarkable degree. He was a conservative thinker, who must have been tried by certain liberal tendencies of thought, and yet it is difficult to find a passage in which he spends time in controversy. His own positions are so positive, and yet so pervaded with sweetness and light, that he has little inclination or time to argue disputed points. Dr. Gould was a great rhetorician and some of his passages are as fine as can be found in homiletic literature, and yet the most notable thing about his sermons is the simplicity and directness of his practical aim to lodge his message. One feels that the conscience of the servant of God was always constraining the artist to clip the superfluous feathers from his rhetoric. But pruning and clarifying cannot rob his style of its great beauty and remarkable richness. As samples of Dr. Gould's various moods we may specially commend the sermons on The Alabaster Box, Pitching One's Tent toward Sodom, and God's Part and our Part in Redemption. The first shows his great qualities of thought and thought expression. The second his trenchant ethical analysis. The third is one of the best samples of practical doctrinal preaching one can find. Dr. Gould was much sought after for occasional addresses. A fine sample is published here in his address at the twenty-fifth anniversary of Plymouth Church, Worcester.

These sermons abound in one mannerism frequently exemplified by others, but often overlooked in the heat of spoken discourse, the constant repetition of personal address "My friends," etc. It would be an effective way to cure oneself of this habit to read this volume and notice in print

how it may mar a sermon's strength and beauty both. The selection of the compiler is confined to twenty sermons, but the volume is a large one and a fine piece of presswork. (Pilgrim Press, pp. 386. \$1.50.) A. R. M.

Dr. A. B. Davidson, late professor of Hebrew in Edinburgh, is well known to scholars, especially students of the Old Testament. It will be a genuine pleasure to many to read this volume of his sermons, following an earlier book recently published. It is interesting to note that in *Waiting upon God* the sermons selected from the New Testament outnumber those from the Old, and that this Old Testament specialist is one of the most profoundly suggestive interpreters of the New. This volume is a splendid proof of what scholarship can do in opening up the practical treasures and spiritual riches of the Bible, while yet it lends itself in the hand of a master to the pliant literary form. The sermons are spiritually rich, wide and varied in range, subtle in analysis of character and motive, and display a practical, open-eyed view of social duty. They are pervasively exegetical, and yet not cumbrous. The style is not ornate, nor is it pedantic; it is clear and simple, yet dignified and impressive. They are a scholar's sermons—but they are sermons, not lectures. They do not disclose remarkable oratorical gifts, but they show a deeply spiritual scholar, rich in the experiences of the heart as well as of the mind, and earnest in practical desire to help men into deeper and larger views of truth. (Scribner, pp. 378. \$2.50.) A. R. M.

It is needless to say much about a great preacher whom nearly everybody knows and regarding whom this generation has often spoken its meed of praise. Dr. Alexander MacLaren would be voted probably to be the greatest living preacher on either side of the sea. The last volume before us, *After the Resurrection*, deals with themes suggested by the time between the Resurrection and the Ascension. Part of the volume contains a few other sermons beside. It is safe to say that no other volume of sermons today holds so fruitful, so beautiful, so serious a discussion of the great themes of Eastertide as can be found in this last book from the hands of the great preacher. (American Tract Society, pp. 300. \$1.25.) A. R. M.

Henry Clay Trumbull was not a minister from the schools of theology. He tells us he never had any lessons on the best way of preparing a sermon. He was a layman ordained especially to be a chaplain during the war. There we all know he made himself a great name, because he was a great power. He was a warm friend of our Mr. Twichell of Hartford, who had a similar career and who is considered with Mr. Trumbull, whenever we recall the two great chaplains of the Civil War. We wish some of our students might go to school to Mr. Trumbull to learn some things that the seminary does not always succeed in teaching them. If it had been attempted to teach him to plan his sermons he might not have planned them so well. The chief note of them all is their pertinence to the occasion. This volume is a fine proof of the problem origin of most sermons that are good for anything. They come out of life, out of an audience, out of some concrete need of men, or phase of sin or duty or experience. Before every sermon in this book is a brief account of its

genesis: what called it out. Sometimes this preliminary note tells us also the subsequent history of that sermon, its adventures, a sort of homiletic biography. How much this adds to the interest of the address! We know the why of the sermon and so can better judge its sufficiency to meet the case. Although most of these sermons were written for soldiers in camp or in barracks, yet the author often preached them elsewhere, in colleges and in churches. In this volume I recognize a sermon I heard years ago at Yale, which made a profound impression upon me, entitled *Duty of being a Man*. I recognized it by one story in it which I have remembered for over thirty years. One of these sermons, *A Shoe Sermon*, was preached by request later on, its fame having come out of the army. The simple genesis of it was the importance of the shoes of the soldier in his distinctive campaign work (Deut., 33:25). The titles of some of these soldier-student sermons are significant: *A Shoe Sermon*, *A Sermon on Thirst*, *A Seed Sermon*, *Importance of a Head to a Soldier*, *Duty of Making the Past a Success*, *Trusting Better than Worrying*, *Rejoicing in Peace*.

Dr. Trumbull is eminently clear, simple, concrete, rich in personal anecdote, graphic in description, strongly ethical and practical, evangelistic in the most manly way. The feature of the special, soldier occasions which brought them forth, and the biographical story of the sermons, combine to make this volume very noteworthy. It comes from the press after Dr. Trumbull's lamented death and is a welcome word from the noble man who seems to speak to us from the other side of "*Shoes and Rations for a Long March*." (Scribner, pp. 353. \$1.50 net.)

A. R. M.

The Bishop of Durham, who has a high reputation as a distinguished preacher, has shown us in *From Sunday to Sunday* how effective and rich in "*Short Measure*" the sermon can be as a meditation. Dr. Peabody's volumes on "*Mornings and Afternoons*" in the chapel at Harvard have shown the same thing. We hope many readers are familiar with these volumes of Dr. Peabody — for they are really marvels of condensation and rich suggestion in a few pages. This volume of Dr. Moule's is along similar lines. He has fifty-two sermons within the compass of a volume. He sometimes lets the same passage serve for two or three Sundays, as *The Emmaus Road*, *The First Easter Evening*, *The High Priestly Prayer*, *The Long Psalm*, etc. The sermons often display in a marked degree the riches that a ripe scholar can derive from the etymology of the original. They are not so much sermons in the ordinary sense as short, spiritual meditations. They would serve a useful purpose for study on the part of those who would learn to prepare for brief utterance at vesper services, when one must gain time for a condensed and thoughtful message. (Armstrong, pp. 302. \$1.50.)

A. R. M.

This is a remarkable volume of sermons on *The Enlargement of Life*, coming from a comparatively young man, and shows great promise of larger things. The sermons, with two exceptions, were preached by Mr. Theodore Lynch to the summer audience of Lenox, Mass., in the year 1902. They are sermons which combine blended qualities of the essay and the conversation. They read well, which is not always the best cre-

dential of all effective speaking, for we have more time in reading to assimilate thought, and sermons to read do not need the careful economy of time and hearing strength that the spoken address demands. Much of the effectiveness to the ear of such discourses depends upon the manner of the speaker and the perspicuity of delivery. If we assume these as existing in the speaker, these sermons would be as delightful to hear as to read.

There is one suggested charm in these discourses for speech, their conversational manner. The preacher seems to take you into his confidence and appears to be speaking informally face to face. This is an unusual gift, but one which Mr. Lynch appears to possess in a marked degree. Without this simple manner his sermons would be hard to carry away, as they are full of thought, with little visible or audible reticulation. But they are, after all, so simple and familiar in their richness of thought and illustration, and so unified to a fresh and striking theme, that one cannot forget their strong and suggestive object.

He has the gift also of stating his theme in a remarkable way, *e. g.*, The Growing of a Soul, Inviting the Best Things, Our Double Immortality, are examples of themes from familiar texts. In some of his ranges of thought and manner he reminds one of Dr. Munger. We hope he will grow to the dignity and amplitude of Dr. Munger's style, yet let him not lose his simple conversational intimacy and earnestness. (Putnam, pp. 188. \$1.00 net.)

A. R. M.

Dr. David James Burrell in his *Verities of Jesus* aims to show that our Lord emphasizes by this word "verily" some of the profoundest thoughts of his Gospel. The Apostles he tells us nowhere use the word, but Christ constantly employs it to enforce his truth. It occurs twenty-five times in the reduplicated form in John's Gospel and fifty times in its single form in the Synoptists. The word is the "Amen" both in form and significance of the Hebrew word, which is often strengthened by the additional clause "I say unto you." In the preface he claims that the word is attached to nearly all of the most fundamental facts of the Gospel and to the great truths of its teaching. The sermons are amplifications and illustrations of this claim as applied to such subjects as Regeneration, Conversion, Justification, Freedom, Immortality, Reward, Privilege and Responsibility, Faith and Prayer; to Christ's claim of equality with God, His Mediatorship and His Second Advent; and to such practical graces as the Optimistic Spirit, the Use of Riches, the Motives of Giving, and Mutual Service. The chief contribution of the book lies in the skill and amplitude of the contention that Christ has so largely emphasized by this word his own judgment of the emphasis he would place. A study of the great truths which our Lord taught without the use of this word might modify somewhat the author's view that Christ used the word designedly to signify his own emphasis, and yet, with allowance of this caution, the book is an excellent compendium of the emphasis which Jesus did place upon many of the fundamental notes of His Evangel. (American Tract Society, pp. 187. \$1.00.)

A. R. M.

Another book of *Illustrations for Sermons!* for those who care to, or need, to rely upon anyone's else compilations. Such books are not of much

use. An illustration as well as a thought that is good for use has an individuality all its own. There is satisfaction also in gathering one's own illustrations from reading and observation. The consciousness of getting it from some other's notebook robs one of much satisfaction in using it. But this little book is not a cyclopaedia, with the stories indexed under captions, but simply Mr. Clarence E. Rice's miscellany lent us to use under any theme of our own. It is, however, not so usable mechanically and hence better than some others available. Some of the illustrations are fresh and striking—but a great many are very familiar and have been heard by audiences since the birthday of the senior deacon. It is wise to look for the gray hairs in a good story. (Putnam, pp. 211. \$1.00 net.)

A. R. M.

As one reads the *Revival Addresses* of Mr. Torrey he will be able to understand his hold upon his audiences. They are unreservedly Evangelical. Many could not follow him in his extreme conservatism—and yet must see the possible vantage if one can. They are purely evangelistic. He is aiming directly at the unrepentant. He spends no time upon the degenerate Christian. He is very simple in language and concrete and anecdotal in illustration. He makes a few points and makes them very clear. The sermons are short. He has Mr. Moody's quality of emphasizing that becoming a Christian "means business" and means it now. He preaches to the conscience. He hits hard. He does not hesitate to use the motive of fear. He does not forget love. He is pungent as he discusses The Refuges of Lies. He is plain, as when he takes the theme The Way of Salvation made as Plain as Day. Here and everywhere else he says one, two, three. If to be evangelistic in force demands obscuring of points and joints, how will we explain two so different evangelists as Morgan and Torrey? They both do it noticeably. He knows how to use a flank movement, as when he preaches on What it Costs Not to be a Christian. He exalts Christ, but it is Christ in his deepest utterances. He exalts the Scripture, but shows few chips of the workshop. His exegesis is not always scholarly, but he has almost no allegorizing of texts, and preaches from the plainest and most authoritative utterances. These sermons are among those he has been using of late with such marked results in different parts of the world. A brief preface speaks of some results which have demanded the publication of the volume. (Revell, pp. 271. \$1.00.)

A. R. M.

The students of Haverford College were singularly privileged in having the opportunity of listening to Prof. Francis G. Peabody's lectures on *The Religion of an Educated Man*. Dr. Peabody is himself such a potent and inspiring incarnation of his theme that he could hardly help making it live before his hearers, and now those who read the three lectures must also feel that there is no bar of separation between education and religion, and that the educated man realizes his own nature only through religion. There is a strength in the author's presentation of the Message of Christ to the Scholar—both to his head and to his heart—that is most winningly powerful. The obligation of knowledge to service and its real completion only in service could hardly be made more persuasive. And

yet excellent as is the result that is secured, we wish it might have been built up upon a less elusive paradox than the fundamental theme of the three lectures, that "religion is education and education is religion." This is not one whit truer than its converse that religion is not education and education is not religion. It is only by an amazingly dexterous versatility in the author's use of the word "is" that he obscures the logical fallacy of his identification. (Macmillan, pp. 89. \$1.00 net.) A. L. G.

To those familiar with Mr. Bridgman's talk from week to week in the "Congregationalist," this book needs no introduction, and yet it is a new book, for the author has recast the whole into a classification of topics and subtopics, which add much to the earlier value of the essays. Moreover, he has been able by this method to arrange his topics with reference to the chronological development of a young person's needs in the Christian life. Only those who have been pastors realize how much such a book as this can help. It is the short, stimulating, practical handbook type of book that young people will read on such subjects. They do not want tracts and they will not read theological treatises. Books like this *Steps Christward*, books like some of Drummond's or Munger's "On the Threshold," these have had and will have a large reading. Something that is simple and yet not thin; that explains clearly what it is to be a Christian; that does not gush about it, but tells something plain and manly regarding it; this young people of our day like. They like to hear a familiar story about somebody they might have known, but not all the time that sort of illustration. Give them something about a well known character in history, past or present, beyond their sphere. Now this little book comes from a man who strikes these clear and familiar notes and yet knows how to lead young people to higher levels. He knows evidently what young people need or else he realizes the needs they ought to have satisfied. He discusses The Start, The Foes, Helps by the Way, The Waymarks, The Reward, The Wayside Ministries, The Guide and the Goal. The writer, too, has learned the art of conversational writing. These are not merely essays, nor goody sermonettes, but talks — fresh, sometimes even racy, without losing dignity; and full of illustrations so familiar that one is not aware what deep truths are being taught until a more serious word is said. We trust this book will attract and hold others, as there is testimony to believe that the original articles in the "Congregationalist" interested a wide circle of earlier readers. (Pilgrim Press, pp. 178. 75 cts. net.) A. R. M.

As a preacher through the printed page Robert E. Speer is so well known as to require no eulogy. His recent study of *A Young Man's Questions* is of the same high quality in clearness, judgment, and moral intensity as his other books. The questions considered are as to being a Christian, joining the church, religious activity, Sunday observance, companions, drinking, smoking, the theater, the use of money, betting, amusements, the treatment of women, reading, and lifework. It cannot be doubted that the volume will be of great and lasting help to many inquiring souls. (Revell, pp. 223. \$1.00 net.) W. S. P.

We have constant evidence of the fertility of thought and skill of presentation of Amos R. Wells in all kinds of literary work. It has been a decided source of strength to the Christian Endeavor movement that so expert a writer was engaged in it. As fruits of Mr. Wells' recent activity we have received a series of epigrammatic sermonettes called *Help for the Tempted* and a pamphlet collection of blessings for the table called *Grace before Meat*. The former is written out of much experience and reflection and abounds in earnest suggestions, while its unusual form leads the reader along with great persuasiveness. A useful feature is the prayer appended to the study of each kind of situation in which temptation is likely to be peculiarly strong. The collection of Graces is surprisingly extensive and exceedingly good. (Soc. of Christian Endeavor (1), pp. 182. 75 cts.; (2), pp. 79. 25 cts.)

W. S. P.

Canon Newbolt by his books and lectures has secured a high place in the English Church. He has been especially fruitful in books of a pastoral quality characterized by a fine blending of practical wisdom and devotional spirit. His lectures on Pastoral Care entitled "Apostles of the Lord" are noteworthy, and "Priestly Ideals" and "Priestly Blemishes" are two books which pastors may well have in their libraries. The book before us is *The Church Catechism* in "The Oxford Library of Practical Theology." It is an elaborate discussion of the more important questions and answers of the catechism of the English Church, with some other matters of value in the training of catechumens. It seems worth while to call attention to the valuable range of religious literature published by Longmans, Green & Co. No publishing house in this country furnishes such means of keeping in touch with thought along religious lines among English Church scholars. It would pay our pastors to have sent to them the bulletins of this house. (Longmans, pp. 332. \$1.40.)

A. R. M.

As a real contribution to the literature of public worship we welcome the revised edition of Rev. Edward Hungerford's *Common Order of Morning Worship*, which is the successor to his American Book of Church Services, published several years ago. Mr. Hungerford has been a diligent student and thinker upon this subject, and he has put infinite pains into the elaboration of details. His main plan of the morning service is not far away from what is traditional in our churches, but he looks to the great enrichment of its parts, especially by the use of formulae of various kinds. He has brought together a large number of very useful prayers that can be inserted more or less at discretion. He has given due weight to the place of music, by indicating where it should be used and by furnishing some classified lists of hymns and anthems (the latter being also supplied in part by a supplementary volume). He has also wrought out a singularly good set of responsive readings, in the Revised Version and grouped under topics. The whole is issued in handy form.

There is so much that is admirable in these efforts that one hesitates to raise the slightest objection. It is only fair to say, however, that there is room for doubt about Mr. Hungerford's conviction that what our churches need is a substantially uniform plan of service, however much variation there may be in details. The utility of his book is diminished by a seeming

insistence on a certain sequence of parts. That this sequence is good does not make it the only one that may be desirable. Hence the wide use of the book as a congregational handbook is hindered, though it remains a most serviceable manual for pastors. It is just possible, also, that he is a trifle too ready to bring the Prayer Book forms into prominence. Doubtless he would repudiate any such desire, but we cannot avoid the feeling that this emphasis is sufficient to detract from the usefulness of the book by arousing prejudice. This latter remark, however, has to do with the business success of the venture rather than with its essential value. We simply wonder whether it would not have been wiser if he had drawn his forms from a wider area than he seems to have done. (Green Mount Press, Burlington, Vt., pp. 76 and 180. 58 cts.)

W. S. P.

Rev. Wilbur F. Sheridan of Louisville, Ky., has given us a strong and breezy book entitled *The Sunday Night Service*, in which he pleads with great enthusiasm for emphasis upon the second service, and enters into considerable detail as to how to make it a success. He holds vigorously to the view that that service should be distinctly evangelistic in character, and that no other feature of church life, except the Sunday-school, is more important. He believes that aggressiveness is the test of church vitality as well as the nourisher of it. He does not hesitate to score ministers and churches that are content merely to hold their own or less.¹ He has given much attention to methods of preaching for the purpose of securing conversions, and presents a collection of topics that he and others have used with success. The book is not only marked by a sound and stirring spirit, but is written in an animated and often pungent style. While its immediate address is to Methodist ministers, it is worthy of the attention of many others. (Eaton & Mains, pp. 244. \$1.00.)

W. S. P.

Among the many efforts to meet the needs of Sunday-schools, those appealing to the lower grades are most numerous. Of these, *A Beginner's Course in Bible Study* well deserves respect. It aims to touch children under six years of age. It is permeated with a real religious spirit, simple-hearted and sane. Least of all is it rigid. Suggestions looking toward inventiveness and freedom in the teachers' ways abound. And there are numerous welcome marks of fine ingenuity. Even the reading of the book, so often a cold and lifeless sort of process, is warming and quickening. Such a book, no easy thing to prepare, makes one thankful and hopeful. It could also serve fine ends in the home. (The Sunday-school Times Co., Philadelphia, 1903, pp. 182.)

C. S. B.

The versatility and the genuine artistic endowment of the late Maltbie D. Babcock of New York are attested afresh by an interesting set of *Hymns and Carols*, issued by his wife, containing twenty-six original tunes and about half as many original hymns. Both verse and music have not a little charm, and their grace and finish betoken a hand that had been carefully trained to unite simplicity with power. (Novello, Ewer & Co., pp. 37. \$1.00.)

W. S. P.

A pedagogical book of the more constructive sort is a desideratum. There has been published in the last few years almost a library of books

embodying the data of theory and research by inductive, experiential, or questionnaire methods. This book of Dr. Haslett on the *Pedagogical Bible School* is an attempt to put much of this material to practical use in actual teaching. The book, however, gathers up, in a compendium of information, the principles and results of study scattered through the books of recent years. So that one who reads this volume may have at his command a great deal available, without wide reading. This is true of the earlier chapters on the history of religious instruction before and after the Sunday-school movement. A chapter is devoted to the various systems in the field today, including the Roman Catholic, the Unitarian, and the Mormon methods; also the systems of England, Germany, France, and other countries. The distinctively pedagogical and psychological theories of the newer contentions, outlines of periods, stages of growth, and development with special emphasis upon adolescence can here be found. To one who has read much in this literature there is little that is distinctively new, but one finds it better arranged and free from the chips of the work-shop so noticeable in other books. We begin to see in the hands of an expert teacher like Dr. Haslett the trend of these investigations in practical fruitage. The earlier parts of the book are designed as preliminary to Part III, which deals with the Fitting of a Bible School Curriculum to the Pupil. Here we see that he accepts nearly all the principles of the new psychology, but he undertakes to suggest practical outlines of courses and a grading of Sunday-school work in a more elaborate scheme than has been undertaken hitherto. If one would see the enlarged and richer survey of the new prospectus he can better see it here than in any other book available. But he will also realize how dominant is the note of education above didactic evangelization. He will note, too, how rigidly the new method fears for the child anything like indoctrination and how little room is allowed for the more intimate experiential and profounder knowledge of Christ until late adolescence. He seems to accept almost *in toto* the Recapitulation Theory about all childhood, a position from which many will dissent even if other views are accepted. He gives the reasons for and against the use of a catechism, but his arguments against nearly double his points in its favor. Like many of his brethren, on this subject he seems to have studied few of the more recent compendiums of doctrine and duty for pastors' classes, and to have forgotten to make an inductive study of the sort of teaching exemplified by those who use them. The *bête noir* of all these writers is the mere memorizing method, which they all assume to exist today as it did in the earlier eras. We suggest that they find out scientifically how pastors are grading and teaching, with or without manuals, the facts and truths of Scripture for the young. This book will furnish in the most compendious form both the theoretical and practical phases of the movement which is just now so occupying the thought of those who are reshaping our Sunday-school curriculum. The book supplies a Bibliography arranged alphabetically by authors. A topical arrangement would be of much greater utility. (Revell, pp. 383. \$1.25 net.)

A. R. M.

None too many of us may dare to say we fully sense the awful gravity of our educational problems. We are prone to boast and be complacent

about our system of public schools. But it is growing all too rapidly and painfully clear that a broadside exhibit of these same public schools can be all too truthfully made that will force any of us to turn away his face for very shame. This stands true whether the exhibit shows actual method or actual results. And all sorts of panaceas are in print. Here is one from the pen of one Alonzo T. Jones, *The Place of the Bible in Education*. Its motive is to take the viewpoint of the Bible as the point of departure in everything. An earnest inquirer will pass hastily very much that is crude and unformed in the book to Chapter XVI, where he will find quoted in full an extremely interesting and suggestive essay from the pen of Dr. Stephen Smith, read before the Medical Department of Syracuse University in 1902 and printed in the Medical Record January 3, 1903. That one quotation makes the book worth printing and reading, though it is to be feared that many readers will have flung the book to the floor long before that chapter is reached. But the thesis of the book is solid. Education should proceed under moral motives by moral means to moral ends. It must "rely on the intense reality of the universal sentiments to which Jesus appealed." It must learn and train to think God's thoughts after him. Two other most excellent quotations are generously made from recent studied utterances of President Eliot, both delivered in 1902, one before the teachers of Connecticut and the other before the teachers of Rhode Island. (Pacific Press Pub. Co., Oakland, Cal., pp. 246. 75 cts.)

C. S. B.

Such a book as Baldwin's *Industrial and Social Education* shows the vast difference between school methods in use a generation ago and now. It is an account of the work done at Hyannis, Mass., in attempting an application of modern pedagogical principles. Teachers in the lower grades will find the story of these experiments very suggestive and helpful, and those who are not teachers will find here an enlightening illustration of what the best of our school teachers are trying to do and the reasons for the work. Several chapters are given to manual training and school gardens, and these are made clearer by means of illustrations. This book is an evidence of the desire on the part of educators to make school life more natural. Country boys and girls are accustomed to use their eyes and hands in the ways suggested. Manual training and school gardens will bring into the cramped, contracted, and artificial lives of city children something of the contact with nature which has always characterized the best of our New England country homes. (Milton Bradley Co., pp. 147. \$1.50.)

C. M. G.

The Natural Way in Moral Training, by Patterson Du Bois, based, as it is, upon the modes of physical nurture, is a suggestive study for everyone who has anything to do with a child. All turns upon providing Atmosphere, Light, Food, and Exercise, these four. To illustrate, using the first analogy of the four. In a child's nature Feelings hold the primacy. These Feelings require space and air. To this all adults should have constant respect. The Atmosphere of a child's life is a giant agent in his nurture. To this thesis over a hundred pages are devoted. The fault of the discussion is that despite its wearisome prolixity it is, after all, only a fragment.

But it is a fine hint, though one is ever apt to stop and wonder why a matter so daily familiar to every sensible mother in Christendom needs so many reiterations. But there is good stimulus in the book. (Revell, pp. 328. \$1.25 net.)

C. S. B.

Prof. Oscar Kuhns of Wesleyan University, in his new book, *The Great Poets of Italy*, has rearranged and largely increased the material which appeared in his previous volume dealing with this subject. The opening chapter explains the origins of Italian literature and is an illuminating introduction to the detailed study of Dante and his contemporaries which follows. Between the parts which treat individually of the more famous writers are connecting chapters on the literary history of the intervening periods, and the last chapter of the book is a sketch of the nineteenth century developments. Thus a broad survey of Italian literature, from its origins to the present, is set forth, accompanied with detailed studies of the great representatives. Two of the nine chapters are devoted to Dante. There are twelve handsome illustrations, the frontispiece being a portrait of Lorenzo de Medici, from the painting by Giorgio Vasari in Uffizi Gallery, Florence. The printing and binding furnish a pleasing example of artistic bookmaking. (Houghton, Mifflin, pp. 359. \$2.00 net.)

It is generally understood that most of the great English poets owe much, both in spirit and in expression, to the Bible. Yet the full extent of the debt is surprising, and sometimes even astonishing, when the detailed evidence is collected. This is an interesting field of investigation, as is shown, for example, in Dr. Henry van Dyke's study of Tennyson's use of Scriptural thought and language. Mrs. Minnie Gresham Machen, in her volume, *The Bible in Browning*, has contributed another valuable piece of work in a similar line. The present undertaking has been confined chiefly to "The Ring and the Book," and there is a list of extracts, of Scriptural character, filling more than half the book. It is plain that Browning not only read his Bible, but was on familiar terms with the whole of it. In this one poem reference is made to every book in the New Testament save the brief second and third epistles of John, and of the books of the Old Testament as many as twenty-eight are represented in quotation or allusion. Mrs. Machen's study of the poet is not confined, however, to "The Ring and the Book," though the great length of this poem must have made her investigation a formidable one. There is a long chapter dealing with the general subject of Browning's use of Biblical thought and phraseology and certain leading points in his theology, particularly his conception of divine sovereignty and human responsibility and the present life as a period of probation. There is nothing essentially new in this interpretation of the poet's religious views, but it is presented in a fresh and convincing way, and emphasizes what is being increasingly recognized, namely, that Browning is a very large factor in the field of Christian theology. (Macmillan, pp. 290. \$1.50.)

Old-fashioned leisure and humor and restfulness are to be found in the series of essays by Samuel M. Crothers, recently published under the title *The Gentle Reader*. Some of the material made its first appearance

in "The Atlantic" and gave the author an immediate place among the producers of good literature. There is a flavor about this writing that reminds one of the best essayists of the past, and the speedy appreciation of it is evidence that our age, though a hurried one, still craves a ramble now and then in quiet and roomy fields. The Honorable Points of Ignorance is a particularly entertaining chapter, and to this may be added The Evolution of the Gentleman and The Gentle Reader's Friends among the Clergy as fairly representative of the whole book. (Houghton, Mifflin, pp. 321. \$1.25 net.)

The publishers have certainly chosen an opportune time for bringing out Mr. H. Irving Hancock's *Physical Training for Women by Japanese Methods*. Newspapers are talking about the efficiency of the Japanese method as training the little men of the little island to face the giant Russians. We are told that President Roosevelt has lately betaken himself to training by Japanese wrestlers, and the general enthusiasm of the United States for the Japanese as the upholders of righteousness in the East will bring to favorable notice anything which the Japanese are doing. There seems to be no possible question that the Japanese have hit upon a method of exercise which has very great value for men, and might, perhaps, seem to have especial value for women. The book is clearly written, is fully illustrated in such a way as to make the motions very apparent, and is evidently a practical guide to Japanese physical training. (Putnam, pp. xiii, 152.)

A. L. G.

There was published a year or two ago, in the "Advance" of Chicago, a serial story by Rev. Charles M. Sheldon, entitled *The Reformer*. This has been printed in book form and has those qualities of sociological interest which we have come to expect from Mr. Sheldon's work. The tale especially emphasizes the necessity of the sacrifice by the true reformer of everything, even the dearest, to his ideal. The book has the strength and weakness of most of the author's writing. (Advance Publishing Co., pp. 299. \$1.00.)

A. L. G.

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

EASTERN NEW ENGLAND ASSOCIATION.

The sixteenth annual meeting of the Association was held at the Revere House, Boston, on February 15, with an attendance of thirty. The guests of the day were President Mackenzie and Dr. F. A. Noble, formerly of Chicago, both of whom made addresses. Other speakers were Miss Adelaide I. Locke, '95, of Wellesley College, Charles M. Southgate of Auburndale, George M. Rowland, '86, of Sapporo, Japan, Wallace Nutting, '89, of Providence, and Herbert A. Barker, '01, of Jamaica Plain.

The following officers were chosen for the ensuing year: President, E. N. Hardy, '90, of Quincy; vice-president, Nicholas Van der Pyl, '93, of Marblehead; secretary and treasurer, Almon J. Dyer, '86, of Sharon; executive committee, the foregoing officers with Ozora S. Davis, '94, of Newtonville and George R. Hewitt, '86, of West Medway.

The meeting was the largest and most enthusiastic the Association has ever held.

CONNECTICUT ALUMNI ASSOCIATION.

The annual meeting of the Association was held on Wednesday, March 23d, at Hosmer Hall. The attendance was excellent at both the morning and afternoon sessions.

In the morning the addresses were given by Calvin B. Moody of Bristol, on "The Church and the Laboring Man"; by William B. Tuthill of East Hartford, on "The Church and the Intellectually Suspicious"; by William J. Tate of Higganum, on "The Church and Fraternal Organizations." A general discussion followed on "The Church and the Unchurched," which was largely participated in.

The dinner was served in the Seminary dining-room.

In the afternoon Dean Jacobus and President Mackenzie addressed the Association, the former speaking of the year's work in the Seminary, and the latter giving expression to his first impressions of the Seminary and its life, and conveying his first greetings to the Connecticut Alumni.

At the business meeting the following officers were elected:

President, J. E. Hurlbut, Wapping; vice-president, W. J. Tate, Higganum; secretary and treasurer, Elliott F. Talmadge, Hartford.

Executive committee, the officers and H. P. Schauffler, Berlin; C. B. Moody, Bristol.

Other committees — Apparatus, H. K. Job, Kent; J. P. Garfield, Enfield; C. H. Davis, Somersville. Increase of Ministry, H. A. Campbell, Seymour; H. C. Ide, New Britain; G. H. Bacheller, Buckingham. Endowment, T. C. Richards, West Torrington; Austin Hazen, Thomaston; E. A. Burnham, Stafford Springs.

Two deaths in the alumni list have been reported since our last issue: Henry W. Jones, '60, of Claremont, Cal., on February 14, and Benjamin W. Labaree, '93, of Urumia, Persia, on March 9.

Henry W. Jones was born at Southampton, Mass., on October 17, 1830. He graduated at Amherst in 1857, and came at once to the Seminary, where he graduated in 1860. His chief pastorates were at Hadlyme, Conn., from 1860 to 1866, at Swampscott, Mass., from 1871 to 1874, at St. Johnsbury, Vt., from 1875 to 1885, and Vacaville, Cal., from 1885 to 1888. For the last ten years he made his home at Claremont, Cal., where he occasionally preached or lectured at Pomona College. Mr. Jones was twice married.

Benjamin W. Labaree was a son of the well-known missionary of the Presbyterian Board in Persia. Coming to this country, he graduated at Marietta College in 1888, and at the Seminary in 1893. He was then commissioned by the Presbyterian Board as an assistant at Urumia, Persia, where his father was stationed, at first devoting much attention to the business duties of the station. Later he took up the more active work of the mission, and on a recent tour was murdered in the northern part of the district, apparently by outlaws acting in a purely wanton spirit. We subjoin extracts from an account of the sad event from one of his associates: "In Persia travel is mainly by horseback, and it recently became necessary for one of the missionaries at Urumia to go to Khoi, between eighty and ninety miles to the north. The region is a settled one, and the road is one constantly traveled and not considered dangerous. The party reached Khoi after the usual three days' travel, and Mr. Labaree stopped over a day and then started back with his servant on Wednesday, March 9. There are no witnesses of the crime to relate its details, but from cir-

cumstantial evidence the following narrative may be accepted as accurate as far as it goes. After passing over the low mountain pass, accompanied as far as seemed necessary by the road-guards, they were suddenly met by four armed horsemen. The servant was shot through the body and killed on the spot, and his body was stripped of a part of its clothing. Possibly from fear of other travelers, who were not far behind, the robbers carried Mr. Labaree off on his horse a distance of several miles into a lonely valley. There they killed him with daggers, and stripped the body of all its outer clothing. Afterwards, perhaps under cover of darkness, they made off with the horses and other booty. That evening the government officials received word that the body of a murdered man was on the road, and early in the morning search was instituted. Native friends of Mr. Labaree, knowing that he expected to have come on Wednesday, went with the officials. The bodies were found, Mr. Labaree's by following the tracks of the horses, and that night were kept under guard in a Moslem village. The next day they were tenderly taken to their home by Christian friends and were made ready to send to Urumia. The next two days were occupied in carrying them in a wagon over the rough roads to Urumia. The telegraph had already carried word of the calamity, and not only the little missionary community but the whole Christian population were anxiously expecting their arrival. The outburst of sympathy has been something unprecedented. Thousands of people at various places for miles along the road were waiting for the cortège, people from every Christian sect, without distinction, and not a few Mohammedans. The funeral, which took place on March 14, was attended by hundreds, and a large escort on horseback and in carriages accompanied the bodies to their last resting-place, side by side in the little missionary graveyard on the slopes of Seir Mountain. It is difficult to speak positively as to the motives of the deed or as to who the murderers were. Very probably it was the deed of outlaws, one of whom, because of another murder, was forced to flee from his home, and who has been specially incensed against foreigners. The Persian government is making vigorous investigations, and not only our own government but all the foreign nations represented in Persia will doubtless insist on all that is possible being done. The act is not in any way the result of any general anti-foreign feeling. Those who remember Mr. Labaree in College days or who knew him later need not be told that he was a man of sterling character, a Christian gentleman in the highest sense. With the years he grew in usefulness and in ability, and in spite of his modesty was widely known and universally respected. The loss to the work to which he had devoted his life is irreparable, while the place he held in the hearts of those who could call him friend no one else can take. His was a rare character, and his life has been poured out a sacrifice to the lawlessness that curses Mohammedan lands. He leaves a widow (formerly Miss Mary A. Schaufler of Cleveland, O.) and two children, a daughter eight years old and a son of six."

Edward A. Mirick, '67, of West Duluth, Minn., has been called to serve the churches at Morristown and Waterville in the same state.

The First Church at Middletown, Conn., where Dr. Azel W. Hazen, '68, has been pastor for thirty-five years, issues a handsome year-book, the

latest copy of which shows a most interesting prosperity and earnestness in its work. The membership at the end of 1903 was 555, and the Sunday-school numbered 413, with a Home Department of 200 besides, and a Cradle Roll of 34. The organization of the Sunday-school is especially complete and efficient.

The church at Sharon, Mass., where Almon J. Dyer, '86, is pastor, is one of three churches that unite in the support of William H. Sanders, '80, missionary of the American Board at Kamundongo, West Africa. Mr. Sanders and his family are enjoying a furlough in this country.

We noted in our last issue the beginning of work upon the new edifice of the Central Church in Atlanta, Ga., of which Frank E. Jenkins, '81, is the energetic pastor. On April 12 the corner-stone of the building was laid with appropriate ceremonies.

On February 1 an important Foreign Missionary Conference was held at the Seminary in conjunction with the churches of Hartford, at which addresses were given by Secretary James L. Barton, '85, George M. Rowland, '86, of Japan, and John K. Browne of Asia Minor, the father of Alice S. Brown, '03. Mr. Rowland is in much request as a speaker in view of the Russo-Japanese war. He spoke on the relation of the war to Christian missions before the Boston Ministers' Meeting on February 29.

Clarence R. Gale, '85, who has been pastor of Plymouth Church in Spokane, Wash., for the past three years, has resigned and has accepted the post of superintendent of church extension work in Seattle.

The annual report of the church at Seymour, Conn., where Hollis A. Campbell, '86, is pastor, shows an increase in membership during 1903 of 20, with a Sunday-school of 350. The damage to the church building by lightning last fall is being repaired by replacing the spire by a dome.

Oliver W. Means, '87, has accepted a call to the Emmanuel Church in Springfield, Mass.

Wallace W. Willard, '89, after a pastorate of eight years at Moline, Ill., has resigned his charge.

Carleton Hazen, '91, for four years pastor at West Rutland, Vt., has recently been called to Portland, Conn.

Irving A. Burnap, '92, who has been at Phillipston, Mass., since 1901, is called thence to Broad Brook, Conn., and is already at work.

Haig Adadourian, '93, after serving the church at Manomet, Mass., for seven years, has tendered his resignation, to take effect in August.

The church at Sayville, N. Y., where Arthur F. Newell, '93, is pastor, is experiencing a quiet but decided special interest, which has already led to an increase in the membership.

Pleasant reports come from the work of Charles O. Eames, '97, in the southern part of Rochester, N. Y., indicating an enthusiastic aggressiveness on the part of his church that is proving of great value.

Frank W. Hazen, '97, of Middletown Springs, Vt., has been asked to serve as assistant pastor of the First Church in Meriden, Conn., and has entered upon his work.

James A. Lytle, '99, has accepted a call to remove from Bethlehem, N. H., to Ashland, Mass.

Since his graduation Walter R. Blackmer, '00, has been assistant pastor of the First Church of Marietta, O. He now removes to be pastor at Hartford, Pa., in the northeastern corner of the state.

Payson L. Curtiss, '00, after faithful service at Faulkton, S. D., has accepted a call to Webster in the same state.

Charles A. Downs, '00, is asked to remain in charge of the church at Ellsworth, Minn., where he has been working for the last two years.

A. P. Manwell, '00, of Northbridge, Mass., has received a call to Canton in the same state.

Early in March the session of the Greenburgh Presbyterian Church at Dobbs Ferry, N. Y., where John M. Trout, '00, is pastor, issued a special personal letter to all the members of the church and congregation stating that the time seemed to have come for a decided increase in the spiritual life of the church and asking general coöperation in bringing it about. As a means to this end a series of special services were held in the ten days preceding Easter, at which addresses were made by neighboring ministers looking toward the deepening of religious sentiment.

Charles W. Merriam, '01, recently of Cohasset, Mass., was installed as pastor of the Second Church in Greenfield on March 1, E. P. Butler, '73, taking part in the services.

Everard W. Snow, '01, who has been assistant in the Walnut Avenue Church in Roxbury, Mass., since his graduation, is just beginning work as pastor of the Washington Street Church in Beverly, succeeding Edward F. Sanderson, '99.

Edwin G. Crowdis, '02, formerly of South Bend, Ind., has accepted a call to Menasha, Wis., and has entered upon his work.

David B. Eddy (grad. student, '03) is about to begin duties as assistant pastor of Trinity Church, East Orange, N. J.

Ashley D. Leavitt, '03, after a year as assistant in the South Church, Hartford, accepts a call to the church in Willimantic.

Seminary Annals.

THE DEATH OF MRS. PATON.

The whole Seminary circle has been deeply stirred with sorrow over the news of the sudden death of Mrs. Professor Paton on March 20, while on a tour with her husband in the ancient region of Ammon, east of the Jordan. It was caused two days before by a fall from her horse, apparently in a faint, almost at the moment when she had been speaking of her delight in the trip. In falling her head struck a jagged rock, causing a fracture of the skull, after which she did not regain consciousness. It was possible for the party to reach Damascus by the new government railway, and there the burial took place in the Protestant cemetery in the midst of the tender ministrations of all the Protestant people of the city. Professor Paton, in spite of his overwhelming bereavement, is bravely bringing his work at Jerusalem to a close and will return home about June 1.

SUCCESS IN FOREIGN MISSIONS.

MISSIONARY DAY AT THE SEMINARY, FEBRUARY 1, 1904.

When the project of foreign missions was new to our country, the great warmth of interest shown by the churches of New England grew out of a conviction that every nation had a right to receive the Gospel, and that the duty of the preaching devolved upon those who had already received the truth. Information was but a small element in the personal interest of Christians. In our day the old appeal to the Christian conscience is so familiar as to be almost overlooked in many missionary conventions. This was not true of the meetings in Hartford Seminary on February 1st. Both the old motive and the new — both conviction and information — were duly emphasized. Information was presented by missionaries from abroad, or by secretaries who had visited the scenes of foreign labor, and the argument was presented by pastors of the churches at home. There is a great advantage in the massing of argument and testimony in a compact series of addresses. Here we had a many-sided cause continuously before our attention throughout an afternoon and an evening. Impressions were as much deeper than those of a single address as the impressions of a day in the Alps would be greater than that of a distant glimpse from a car window.

In the conduct of the meetings a prominent place was given to exercises of worship, recalling the spiritual attitude which should always dominate even the most popular presentation of missions. Immediately after the opening devotional exercises Dr. James L. Barton gave an account of the financial methods of the American Board, and followed the course of an American Board draft in its tour of the world. This was for the benefit of the pastors who have to deal with popular doubts as to the disposal of gifts to the foreign work or to individual missionaries. Then followed reports from Japan, Turkey, and Africa, which fields were described as typical of the whole undertaking of our missions.

Dr. E. E. Strong gave a supremely hopeful report from South Africa. There are Christian communities self-supporting from the start, and eager for the extension of the Gospel among their kindred of the neighboring tribes. No other mission now in charge of the American Board can show such rapid and permanent development among degraded peoples as that which has taken place in southeast Africa during these seventy years. Rev. G. M. Rowland of Japan presented the work of little churches as independent agents, yet coöperating with the missionaries in the evangelization of Japan. In self-reliance and vigor they compare well with the churches of any other mission field. Rev. J. K. Browne of Turkey gave a happy view of the Christian work in the far interior. The ease of access to the unconverted, the rapid growth of interest in the Bible, and the simple confidence of natives in the worth and good-will of missionaries, make the work a triumphant one. Those who listened will find it easy to believe that he himself preaches a winning Gospel and lives a winning life in Turkey.

The attitude of the churches and the ministry at home was described by Rev. R. H. Potter of the Center Church of Hartford, in an address on "Success in Missions, through Loyal Support at Home." President Wm. D. Mackenzie made the closing address, on "Missionary Successes as Appealing to our Age." He summed up the lessons of the day in the statement that faith in the power of Christ is the final justification of every effort in foreign missions.

The full program for the day is herewith given. The meetings were part of a "campaign of education" in Connecticut, organized by the District Secretary of the Board.

2.30. Opening exercises and greetings by President Mackenzie.

GENERAL TOPIC: HOW FOREIGN MISSIONS MAY SUCCEED.

1. *Through Sound Administration of the Mission Board.*

- 2.40. Secretary James L. Barton, D.D., of the American Board.
2. *Through Efficiency on the Field.*
 - 3.10. Rev. J. K. Browne of Harpoot — How things are done in Turkey.
 - 3.25. Rev. G. M. Rowland of Sapporo — How things are done in Japan.
 - 3.40. Secretary E. E. Strong of the African Deputation — How things are done in Africa.
3. *Through Loyal Support at Home.*
 - 3.55. Rev. Rockwell Harmon Potter of the First Church, Hartford.
 - 4.10. Discussion and queries respecting the general topic — an open parliament.
 - 4.40. Service of prayer, led by Rev. W. W. Ranney.
 - 7.30. Devotional service, conducted by Rev. H. E. Peabody.

GENERAL TOPIC: MISSIONARY SUCCESSES.

- 7.40. As achieved in Japan — Rev. George M. Rowland, missionary of the American Board, appointed to Japan in 1886.
- 8.00. As observed in Africa — Secretary Edward E. Strong, D.D., member of the Deputation to Africa, recently returned.
- 8.20. As accomplished in Turkey — Rev. John K. Browne, missionary of the American Board appointed to Turkey in 1875.
- 8.40. As appealing to our age — President Wm. Douglas Mackenzie, D.D., of the Hartford Theological Seminary.

The General Exercises from January to April have been as follows:

January 20 — Address, James C. Young; sermon, Thomas J. Elliott.
 February 10 — Essay, Miss Florence E. Bell; sermon, R. Stanley M. Emrich.
 February 17 — Exegesis, Fred F. Goodsell; sermon, Charles S. Gray.
 February 24 — Address, Willis L. Galston; sermon, Kihachi Hirayama.
 March 16 — Address by Rev. James S. Dennis, D.D., on "A Missionary Factor in Colonial History." March 23 — Scripture, Arthur Clements; hymn reading, James M. Lent; sermon, Clayton J. Potter.
 March 30 — Address by Rev. Edward H. Rudd, on "Conditions in Papal Europe." April 13 — Essay, Daniel R. Kennedy, Jr.; sermon, Richard S. W. Roberts.

It was of no ordinary interest to have present on the afternoon of March 16 Dr. James S. Dennis to speak on a missionary theme. No man has won for himself a more enviable place as a missionary authority. His topic was an interesting and instructive one. While all had known that in the period of early colonization enterprises the missionary element was more or less prominently introduced, Dr. Dennis, by the wealth of his information and the fullness of details presented, gave an altogether new vividness and significance to the "Missionary Factor in Colonization."

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An event so significant as the inauguration of a new President, coming as it did at a time when the Seminary had completed threescore years and ten of institutional life, naturally calls on the RECORD to devote a large part of its space to the presentation of the exercises on that occasion. The inaugural address appears as the first among our contributed articles. A description of the event, with the addresses of the occasion given in full, naturally takes the chief place among the Seminary Annals.

As is customary in its midsummer number, the RECORD gives an account of the anniversary exercises. This year was one of such unusual interest that more than the usual space has been given to it,—the reports of both the anniversary addresses being given with considerable fullness. We would call especial attention to the address of Dr. Lyman Whiting at the Alumni dinner, which appears in full in its place. It presents a phase of the early life of the Seminary, and sketches conditions leading to the founding of the Institute at East Windsor Hill, which, so far as we

know, have hardly been noted heretofore, and deserve more than passing attention. Dr. Whiting's years are such, and his mental and spiritual quality is so fine, that he is himself both a source and a writer of history.

In the midst of the things which concern most closely the life of the Seminary, our readers are urged not to overlook the valuable article by Professor Blaisdell on Biblical Study in Collegiate Instruction. The author is professor of Biblical literature in Beloit College, and brings to his topic, both by heredity and training, a clearness of insight and a precision of statement that will repay careful reading. Mr. Clark treats a live topic in an interesting way, and presents truth that deserves pondering.

The power of exorcising evil spirits has certainly departed from the Schools of the Prophets. If anybody doubts it let him consult pages 231 and 233 of the May RECORD and he will be convinced. The editor believes he did his best, and the printer is sure he did, and yet somehow the powers that reign in the black abysses of printers' ink got hold of the types and marvellously mingled and muddled the reviews of Shaw's "Pauline Epistles" and Robinson's "Doctrine of Holiness." If at this late time the accurate and still confused reader will transpose the second and third paragraphs from the bottom of page 233 to a place just precedent to the second paragraph from the bottom of page 231 he will find matters righted.

The RECORD does not plan going into the dissected map and puzzle picture business. It has only humble apologies to offer to readers, authors, and publishers, and has just breath enough left to pant execrations upon the guilty unknown cause,—its exorcisms having failed.

IS A CONSTRUCTIVE THEOLOGY POSSIBLE?

I. The name of Religion has ever been associated with the search for Truth. Our entire experience rests, of course, upon the knowledge of reality, upon the apprehension of facts with which we are all in common related. Each color to which we all give the same name, each fact of any kind whose place and importance we all recognize, is for us a reality which we have grasped. Our conception of it is a truth by which we live. But religion arises when man thinks he has seen the fundamental facts of his moral being and the relations of his endless life. There is in him a nature which feeds on something other than the fairest beauties of the landscape, other than the most thrilling melodies of music. For example, he finds himself both possessed by and possessing the sense of duty. On one side this seems to fill him with the sense of mere subjection, as if submission to a dread tribunal were the final fact; and there have been wild spirits who resented this as slavery, and who claimed for man the indefeasible right to be his own God. And yet the answer to these reckless rivals of Milton's supreme rebel against the majesty of God is, that this subjection of man to God is not slavery just because it works through the sense of duty. Rather is it the most sublime form of freedom. He who sees and feels absolute duty has in his vision and in his heart legislated for the universe as well as for himself. His soul has touched and tasted the very nature of the Absolute.

Again, man has from the beginning believed in an ultimate explanation of things. The history of philosophy, of theology, of science, is the history of his brave, undaunted determination to know with the open eye of reason what that kind of being is in whom all at last is rooted. And religion is ever the form of conduct into which he has cast his latest and best thought of God. There have been waverings among the philosophers. There have been those from time to time who deemed themselves delivered

from the bondage of religious thought whose falsehoods had been exposed, or of religious customs whose futility had been experienced. But these are phases of the struggle itself, and witnesses therefore of the native yearning of man for that knowledge which is true and for that practice which has in it the virtue of eternity. For man feels and knows that he was made for God. He affirms and explores and pursues his kinship with the Absolute. Hence it is that no real religion has ever really lived except through the belief of its adherents that they knew the best and most that could be known. The supreme doctrines of every religion are always doctrines of the Supreme; and in their assured possession its practices rest.

In Christianity this assurance has had firmer and clearer ground than anywhere else, and has produced a history in human nature incomparably beyond that of all other religions. To open the New Testament anywhere is to find one's self face to face with varied and numerous expressions which have in common some phase or symbol, some glimpse or experience of the Absolute, the eternal, the infinite. It is very sparing of adjectives; but it is filled from end to end with names for relations in which God stands toward man and man toward God. Truth and light, life and death, sin and grace, love and repentance, peace and fear, mercy and wrath, blood and pity, power and faith, righteousness and ungodliness, holiness and misery, these and many more are never, in the New Testament, either mere abstractions or mere adjectives. They name those relations and their accompanying emotions, in which man and God meet. In these words you always see two faces gazing upon each other, one human and one divine. In them man, the child of time and sense, is found in conscious, living contact with God, eternal, immortal, invisible.

Hence it is that the pages of the New Testament are saturated with passion. Hence it is also that the great creative, conquering periods in the history of the church have been simply outbursts of this passion. For passion, in the high and noble use of the term, means all that concentration of thought and will, kindled to a fire of feeling, in which a man gives himself wholly away to some overmastering object. And it is the vision of the Absolute in some form above which summons forth the absolute in the

human spirit, deep calling unto deep. The passion which lives in all real religions has been created by the faith and the feeling that the supreme object of man's life has been discovered. There each man faces his final explanation of all things, the final law of his being, the final hope of his heart. When he believes that thoroughly, when its finality has mastered his imagination as well as enlightened his mind, when its finality has drawn out his love in a gaze of constant fascination, for that he will gladly surrender all things, yea, even life itself.

The great periods of church history, the great deeds of Christian faith have been wrought out of that conscious relation with that which is, nay, with Him who is eternal and final. At such times heroic sacrifices have been made, splendid evangelism has been achieved, the great systems of theology have been created. These three, then, sacrifice, evangelism, and systematic thought, are always closely related and even dependent upon one another. But they are only possible when men have gained what has been well called "immutable conviction about absolute truth."

"Immutable conviction about absolute truth," — the words have an old world sound, have they not? It is the sore complaint of many of the most thoughtful of our day that these words seem to describe more accurately and vividly the atmosphere of another and an earlier time. Somehow there has spread through the very air we breathe a shimmering uncertainty, a tremulous tone, a passionless spirit. It is true that faith has not died, that great work is still being done, thank God. Missions at home and abroad are carried on at great cost; most earnest and most competent scholarship is busied with all that concerns the discovery of truth, in every realm of reality which we can touch, even with our finger tips. And yet the uncertainty haunts, the coldness chills, the absence of passion condemns us all. It is true that loud and earnest voices are raised in conferences and leagues of protest, where recrimination and defiance of the modern mind are fulminated. But these voices do not yet command that response of a revived conviction which they and we desire. Their purpose we deeply approve, their method we deplore, their authority we sadly fail to discover. Their words come like the explosion

of the toy crackers of our boys, while we are praying for the thunder and the lightning of the heavens.

On the other hand, men of education and of thought all about us are asking for what they call a positive and constructive theology. The native hunger of the soul for that absolute truth, which Plato says is the true food of the soul, finds expression in all kinds of wistful and even weird systems of thought. "Wistful" is the word for the mood of our day. Wistful because within us all the heart that sins and fears also aspires and yearns for the great truth which would give it peace and life; and wistful also because something keeps the mind of our day from seeing and receiving, from using with indomitable conviction, that very truth.

II. Why is it so hard today to find "immutable conviction about absolute truth"?

The answer may no doubt be made as varied as the interests of human life. They all always contribute to the dominant characteristics of the men of every generation, even in a measure to the mood of every day. If it were my duty today to survey them all I would have to deal with those social and ethical conditions which have been created by the growth of modern democracy and by the enormous increase of wealth among the leading races. These two facts have endless moral and religious ramifications. For they, like all blessings, bring with them also new duties; and new duties mean new trials; and new trials, or temptations, especially those which creep on us unawares through achievement and gratification, are most apt to confuse, allure, and overwhelm our unwonted wills. It is the witness of some of the broadest and most sympathetic students of our own day that the modern world in large measure owes to its great wealth and to its unparalleled consciousness of power the weakening of grasp upon the spiritual, the fading of absolute truth from the steady gaze of an ardent Faith. The charioteer whom Plato describes has not succeeded well in his mastery of the steeds, and the passion of the nobler nature for eternal reality is checked by the downward momentum of that which mindeth earthly things. So say many who are not traducers of their kind and whose judgment ought to have calm and careful heed.

But there is another side to the whole matter and one with which we are more immediately and naturally concerned today. A certain prevailing method of thought has grown upon the mind of man during the nineteenth century, which has also had its own share in making it hard for so many to have "ultimate conviction about absolute truth." This method may be summed up in a word. It concentrates attention on the course or process of universal history; it sees things and persons as events; and all events as wavelets touched with sun or shadow in the vast river of Time. It studies all facts in their relations with one another in space and time; with these relations it is wholly concerned, whether in the name of Philosophy or Science or History. Beyond and above them it knows of no realities; or it is not absolutely sure of their being, and only dimly aware of their nature. The ever-changing flow of the stream of experience is the only reality with which we are in scientific contact. All else, the metaphysical, the spiritual, the absolute, the abiding, the eternal, is beyond our ken and unrelated to our living task as men.

This movement of thought appeared in the Philosophy which followed Kant's Critique of Pure Reason. Kant insisted, with almost strident voice, that we can know only that which reaches us through the senses. To the material so given, the mind applies its categories and by their means builds up all that we call experience. But the experience thus regarded is just the great universe around us. The reason which we all possess in common enables us to construct out of the material which comes to us from some common source the actual world in which we all live together. Obstinate Kant still clung, to save his universe from drifting wholly into clouds, to the reality of certain things-in-themselves which, existing somehow, produce somehow alike the sense impressions from without and the movement of conscious knowledge from within. But his successors kicked these obscure props of reality away, as contemptuously as Samuel Johnson kicked the stone to refute Berkeley. They maintained that the process to which alone Kant's Pure Reason applies itself is the whole fact. It is true that many of the Idealists have affirmed that still the absolute has a reality which is not exhausted in the process; but from the days of Hegel to our own the terms in

which that absolute shall be further defined have been in constant dispute. And few Idealists are there to whom that word, the Absolute, has become fully equivalent to the living and personal God. The more orthodox in our English-speaking world, like John Caird, affirm their faith rather than expound its philosophy at this point. The more bold like Mr. Bradley declare that the name of God cannot for them carry with it any of the elements which make personality real and interesting to us and to all true theists. Of some like T. H. Green, as of Hegel their master, it is in dispute as to whether they were in any real sense of the word Theists. And in America we are watching the gradual steps by which Mr. Royce is endeavoring to unfold the very nature of the absolute spirit, by a dialectic process of marvelous subtlety and in a style of untiring enthusiasm. If this phase of the great idealistic movement has succeeded only in leaving God as a bare equivalent for those most general and fundamental categories which have seemed to be the starting point of thought, it has no less truly divested man himself of that kind of reality, whether intellectual or moral, which would render the word immortal a clear and inevitable predicate of his nature.

The movement in Philosophy has its counterpart in the realm of Science. There men once believed in certain objective distinctions which have in a certain sense disappeared. The whole universe is presented to us in the form of a continuous process. We are told to watch the three primal factors of reality within space and time, viz, matter, force, and motion. They can be seen to assume the form of a nebulous ether, out of which the suns and planets emerge. Upon one of these, and that among the smallest, the surface cooled and parted into land and water. In the sea "the unplumbed, salt, estranging sea," there was a preparation of chemical material, and which at last the phenomena of living matter appeared. This gradually differentiated itself into various minute living forms. From these grew all the glory of the plant and animal worlds, step by step, the inner structure becoming ever more complex and relating itself to a wider and larger environment. So arose at last the self-conscious life of the highest animal — man. His history is but the elaboration on new planes of the one fundamental principle. Still it is matter, force, and

motion which explain his actual psychic experiences, the building of his desires into institutions, and his institutions of family and state into dreams. And out of these dreams have arisen by the same fundamental principles his noblest achievements, his fairest and his worst hopes, his science and his religion, and even, presumably, his philosophic explanation of the whole thing. If no real philosopher would adopt that program in detail, it does not misrepresent, I believe, that vague notion which haunts the mind of many thinkers and students; and it is, I am sure, the general fear, the horrid picture of the universe which many people, ignorant, no doubt, but not unintelligent, untrained, no doubt, but not thoughtless, carry at the back of their brains and in the bottom of their hearts as the popular, powerful, and persuasive foe of the Christian faith.

Herbert Spencer, who is the chief philosophic exponent of this point of view, was partly trained as an engineer in his youth, and the categories of his trade run through his whole system. His thought of a God was what Matthew Arnold would have called "a magnified, nonnatural" — engineer.

It is remarkable how strong and deep is the grasp of this ideal upon the mind of our day. We find it asserted in every direction that the aim of science is deliberately and persistently to reduce everything, every part of the whole process of history, to the terms of mechanics. Nothing is for it explained until the whole fact is expressed in footpounds of force. And this ideal cannot but have permeated for good or ill into every realm of exact thought. One can trace its influence in almost every region of religious thought, and in the most unexpected quarters. Even apart from its extreme forms, in mechanical theories of the universe, the concentration of the modern mind upon the continuous processes of nature, seems to have paralyzed its power to assert clear distinctions, to grasp firmly the thought of changeless truths, to believe in any permanent, indestructible realities except matter. Everything seems to be always becoming something else.

It is only natural to find that the general point of view which I have indicated should be closely associated with modern investigation into the history of man. The public, dazzled with the glorious achievements of material science, hardly realizes that the

same patient and minute investigation which is given to the material world is given also by the historian to the records of human development. But the habit of mind, which the ceaseless study of details in history creates, is widespread and is one that does affect and concern us all. It has come to be generally assumed that the ideal of the historical is exactly the same as that of the scientific student, viz, to present a continuous story of events in time and place. These events are conceived of as conditioning one another, so that they can only be known by a most minute articulation of details. Nothing has been said or done by any man which we must not try to connect causally with the sayings and doings of other men before and after him. Many of the results attained in this way are truly brilliant. But one strange and unexpected result is, to introduce a large measure of uncertainty into our picture of exactly those periods and those personalities that have done most to shape the history of human experience. This sounds, I know, like paradox. And no doubt our friend the *Zeitgeist* has his own smiles at our predicament. But the matter is easily explained. The great persons and the great events, it is, that have moved men's hearts most deeply, have affected the largest number of interests, have changed institutions, destroying old and creating new. Around them, therefore, a whole array of hopes and fears, affections and hates, motives and decisions have played, like a restless sea among the rocks. The records which come to us of what they were, and what they did and said, are largely colored by the personal attitudes of those who first made them, as well as those who copied or edited them or preserved them for us. Admiration and contempt, fear and hope play their part even upon the memory of words spoken and the recital of deeds done by the great men of the past. All events and all words out of the great hours of history are reflected for us through the weakness and strength, the prejudice and enthusiasm of their first witnesses. Thus the very determination to get the accurate truth about any detail seems to spread a haze of uncertainty over those very persons and periods which have left their deepest impress on history.

The historical method and spirit carries us even a step farther. If its aim, its ultimate and guiding ideal, is to explain every word

and every act and every man by his connection with his environment; the tendency of that method, when unchecked by the influence of other ideals and principles, must be and is to obliterate originality from history. There was an old notion that when you had traced a certain deed or word to a man of genius you had got as far as you could. Something in it was peculiarly his own, not to be accounted for except through the indefinable quality of his own mind and his own character. Now, of course, no real history of any period or of any great movement can ever be written except on that hypothesis. It is, after all, the qualities of genius, the superiorities of some men over all others, which are of most value to the race. They stir our blood, they give a larger self to our own poor selves. Through these sons of the gods and darlings of the muses we descry our kinship with worlds beyond our vision. Communing with them in their achievements, we feel as if vast powers slept within our hearts which some day shall awake and step forth into the light, and elsewhere shall behold what these have beheld and listen to the music, which, beneath those clouds, these souls alone were attuned to hear.

But I believe the tendency, the implicit aim and the popular effect, of the historical method as carried out by many of its leaders today is thus to reduce all historical personalities to a dead uniformity. Do we not all find ourselves almost instinctively feeling after some theory by which the environment may explain the individual? For example, we seek for the conditions in the Roman Republic, in the military and social condition of the tribes of western Europe as well as the East, which explain Julius Cæsar. So, even in the study of Shakespeare. Men acknowledge his genius; but their science, as science is at present understood, is irritated by the word genius. Genius stands for mystery, for the mere boundary of clear knowledge. We must push on step by step to widen that boundary by explaining in terms of cause and effect more and more of the workings of the poet's mind. To catch some clue to his association of ideas, to trace his memory of the words of others, to discover the impressions made on him by the scenery of his childhood, or by the travelers' tales of that great age of geographical discoveries, these seem to many minds the very acme of historical science and to constitute a true know-

ledge of Shakespeare. Now, in the study of genius among poets and rulers, philosophers and artists, this historical work is undoubtedly carried on, as I have said, under the vague universal assumption that genius after all remains genius, however you explain the detailed signs of its psychological conditions, or its means of acquiring knowledge and expressing its own powers. But, on the other hand, in the study of Christianity the implicit ideal to which I have referred, whose fruit would be repudiated in reference to other personalities, is rigidly applied to the name and person of Christ and to the experience and illumination of His apostles. Passage after passage could be cited from some well-known writers of the nineteenth century on the New Testament period, in which it is explicitly asserted that historical science cannot brook the notion of a superhuman personality; that the historian must be unskilled in the technique of his craft and untrue to its spirit who should admit that in Jesus Christ we have anything more than this grudgingly endured mystery called genius. To secure this end the utmost advantage is taken of those tendencies, even of those weaknesses and limitations, of the historical method to which I have referred. Uncertainty about the exact words He uttered, infelicity or variety in reports of His life and work, the influence of their own experience and their own prejudices upon the memories of His disciples, discovery of sources outside Scripture for many of the opinions held by the Jews of His own day, fuller knowledge also of the wide welter of religious thought and practice amid which a man like Paul grew up at Tarsus and moved in his journeys through the Greek-Roman world, these are all employed to reduce the originality of the Christian spirit, to obscure the solitary glory in which the faith of the church has from the beginning set the divine-human person of the Lord Jesus Christ.

One more feature of modern thought must be very briefly named. It is one which has begun to affect the popular mind profoundly, and whose end is not yet. Philosophy and history have combined to create the science of religion. In that study we are concerned with the nature of religion far beyond the Christian pale, in the life of the whole race of man. But at present and inevitably it takes the form of the study of the re-

ligious consciousness of man. The various kinds of belief and practice are accounted for wholly from the human side, by a psychological analysis and unfolding of the feelings and thoughts of men. The students of this science are by no means deniers of the existence of God. They would even assert that the divine spirit has been present everywhere, and is in some measure manifest in every, even the poorest, form of religion. But again, the first interest being historical or psychological, the tendency among many is to rule out or ignore the direct action of a personal God upon the course of development. The whole matter appears as a growth of the human mind, a product of the combined activity of all the inner constituents of the soul of man, working with and upon his natural and social conditions. The effect of this is again to cool religious ardor. It is hard for the man whose mind is wedded to certain habits by this method of study to step outside and above the current whose course he sees flowing through the life of every great religion, and to face the living God for himself. If he has tried by his historico-psychological method to explain prophets and apostles, in their deepest movements of feeling and their loftiest teaching, without the direct and selective inspiration of God, how can he confront God in his own soul and believe that God determines personally and immediately his own motives and fulfills in answer to prayer his own desires and aspirations? If he is to believe that God is directly and selectively dealing with his own character, with his own beliefs, with his own motives, with his own apprehensions of the divine and eternal, then he seems bound to believe that God so dealt, only more profoundly, more definitely, more clearly, with Moses and with Isaiah, with Paul and with John. But if God did act directly and specially upon prophets and apostles, then psychology and sociology do not account for all the elements in the history of religion.

III. No one will imagine that in speaking thus I have been defaming the modern spirit or questioning the magnificence of its splendid labors. I trust that I am in no sense an obscurantist; or Hartford Seminary would not, I believe, have invited me to its department of systematic theology. We have been trying to find

part of the answer to the question, Why is it hard for so many of us today to hold an immutable conviction about absolute truth? Aside from moral considerations, the answer is this: That the habit of mind among educated people for two or three generations has been molded by the notion, first, that all reality is found only in the process and not in any describable being or fact above and beyond it; secondly, that this process, which is another name for the universe of definite facts and events, is scientifically known only when its various portions are reduced to the terms of mechanics; thirdly, that this scientific ideal must logically include human history and the endowments of the greatest men within its sweep; and fourthly, that even religion can only be explained when its successive stages are looked at wholly as the product of the psychological structure of man.

This habit of mind could be easily illustrated at greater length from the actual life of our churches, from the growth of so many "fad" religions which are all rooted somehow in the mind of today, rooted in those merely sentimental views of religion and religious problems which the obscuring of absolute truth always stimulates. The answer could be illustrated also from certain theories of education, of ethics in business, of ideals in art, of national government and the national spirit, which are current around us. And all this has been said here and now in order to indicate the present task of the systematic theologian. It is even now, as ever it has been, his duty to discover and to set forth absolute truth, to produce immutable convictions in the minds of those who have consecrated their whole lives to the work of conveying these convictions to the minds of the people at large. No man can face such work without frequent and appalling tremors of soul. If he is a true child of his age his mind has been molded by these habits. If he has discovered their limitations and dangers he knows also their excellence and triumph, and he knows to the bottom of his soul how hard must be his work within the life of his own mind as well as in the minds of others. He must not give way entirely to the habits of his day. He who swims always with the tide can never put out to sea; the sound of the breakers must be ever in his ears. On the other hand, the theologian must cherish no indiscriminate hostility towards contemporary work in

philosophy and science and history. He must see and believe that modern methods of research have made immeasurable contributions to the development of the human spirit, that even Christian faith itself must in the end be stronger for all the intense and victorious work of human reason.

It would be equally unfortunate if we should forget that throughout the nineteenth century there lived many doughty champions of absolute truth. The tendencies and habits under discussion have never been without their critics and opponents. I have not spoken of these, partly because we have not yet conquered the difficult art of saying everything at once, and partly because these oppositions have not been strong enough to prevent those faulty habits from being formed. And indeed the writings of these very men bear witness to the struggle of their own souls. There has been in the important theologies of our time little of that calm serenity, that triumphant joy of sure possession, that free swing and springing movement, as of unwounded soldiers, which gave the great teachers of other days their easy dominion over the minds and hearts of an acquiescent world. Nay, I will be very bold, and say that probably there is no great teacher in the department of theology or philosophy, of ethics or social science, in any college or university, who, retaining his Christian faith, is not aware of certain scars wrought upon his spiritual manhood by the tendencies which are described.

In more recent years the signs of a great change have grown more numerous and more important. For example, even in the practical sphere outside the church, the keen hunger for certainty is asserting itself with great vigor. Men are learning to dread the effect on the social system of a loosened grasp upon the absoluteness of the moral law. They see that the State cannot survive, that society must become putrescent, if it is based only upon changing ethical moods, and not upon objective and eternal laws. But how can moral law be absolute without a living God who ordains and administers the law for living human wills with inflexible righteousness? And how can the law of God be known by man unless God has made it known, clearly, authoritatively, and finally? There is nothing which society needs more today, and which it demands of the theologian more loudly, than a

theology which shall establish securely the ancient prerogative of God as the supreme and the absolute fountain of definite laws for the conduct of man.

I must indicate in as brief a manner as possible the means by which the tendencies to obscure the certainty of religious truth are to be and are being counteracted.

1. In the first place, great interest is being taken in what we may call the categories of Science. The attempt of Herbert Spencer to construct a philosophy of all experience out of the principles of mechanics was a brilliant failure. His bold ideal served, however, to define the issue, and it has become increasingly clear to many minds, as it has always been to some, that each science is only an abstraction. No science describes actual things as they are. It needs all the sciences to explain one "flower in the crannied wall." Each science sees only one facet of many-sided realities. Nay, more, even all the natural sciences taken together do not really explain anything. For nothing is or exists as a merely material thing. The human mind has no interest in or knowledge of such a thing. And further, the real values of the things that we do know in outward nature are not to be found in their mere materiality, or their merely mechanical relations. It is in their significance for the self-conscious life of man that their real explanation begins to appear. It may be true that, as Tennyson said, we should know "what God and man is" if we could only know what the little flower is, "root and all, and all in all." But the real reason for that is, that we could never know all that is in the flower unless we already knew "what God and man is."

This movement by which men are fast coming to understand the limitations as well as the power of their work and their methods, coalesces easily with the movement in philosophy which is becoming every day more clear. Blank and blatant materialism is dead. The first and deepest fact on which we can plant ourselves is the reality of man's spiritual nature. The self-consciousness of the human being is the root of all his life. That awakes at his birth. It persists through all his years. It gathers all the world to itself; it lives out and expresses itself to the world. It has the strange power of connecting itself directly and

consciously with the Absolute, in knowledge and in purpose, in those Godlike judgments which we call conscience, in that affirmation of immortality which we call love. There reality has her home and thither all the beautiful things of the world troop, through eye and ear, through thought and desire, to the seat of their true glory. The man who sees this has seen absolute truth.

But if this be so, then the historical method must receive at once its conversion and its baptism. The history of man must be delivered from the tyranny of the mechanical categories. Every self-conscious human being is, on this view, in some measure, a beginner of history. You cannot explain him wholly by his environment, for he is, as it were, part of his own environment, and the creator with each act of his genius of a new environment both for himself and others. A history of the man and his world must therefore discover what part he himself played among the objects of his own knowledge and his own interests. The historical method is, of course, essential. There is no way of knowing what has been except by finding out what has been. We cannot dictate to the past, although we can all to a certain extent dictate to the future. We cannot say what ought to have been and presume that is what has been. For it is a history of spiritual beings, a free self-consciousness, with which we are concerned. And since this being has ever lived in the consciousness of relationship to God, it is the history of that consciousness as both God and man determine it which must become for us the ground of our knowledge of both, and of our hope for the future. But how meekly and earnestly, without dogmatism or fear of theoretic prejudice, ought we of the Christian faith to go to history so conceived, to learn the facts about the life of a being so dowered with the spiritual image of God.

2. The whole drift of thought at which we have glanced compels us to see that in the religious life we are confronted with experience, with some form of reality. This experience, vast and rich as it has been, arose not merely from the inner constitution of man's spiritual nature, but from that, outside man, in the universe, in God, which answers to it. We are, therefore, in the fullest sympathy with all the methods of investigation of our own time when we affirm that through the very substance and forms of

religious experience we can find out "what God is and man is." There is no religion in which man does not find himself or believe himself to be confronted by the Absolute. This Absolute he never conceives of as impersonal and impassive, but always as active, deliberative, purposive. And religion in all its ranges and powers has lived upon this consciousness of a mutual action between that self-consciousness which is above man, and that which is himself. It is not too much to say that the result of this line of thought when carried out to its issues has been, and is, to revive in men's minds a great conviction that in the name of God as a self-conscious, spiritual being, in whom and from whom all things have their being, we grasp absolute truth.

But when we turn to history at the rise of our era we find ourselves in the presence of One who stands towards the religious development of mankind in a relation which is unparalleled, and which, as practically all Christians believe, entitles him to that faith and worship and service and love which are due only to the Supreme Source of all being and of all life. Our modern methods of investigation will only allow us two ways of verifying this faith. The first is the historical way. We must go back to find out what his consciousness was, for as a consciousness manifests itself, so the conscious being is. A conscious being cannot be one thing, and its manifestations be suited to another kind of thing. There is no escape from the inevitable conclusion regarding the nature of a mental fact when we have seen its self-expressions on the plane of history. The study of the consciousness of Jesus is therefore one of the most important keys that we hold today to the treasures of absolute truth. If, as all Christendom has always believed and believes, Jesus possessed the sinless conscience, the consciousness of perfect knowledge of and perfect harmony with God; if Jesus manifested the power and asserted his own right to forgive sins; if he felt and said that his own entire experience, even of death, was essential to man's discovery of right relations with God and was essential to God's future dealings with the human consciousness; if Jesus thus set himself, not in the empty words of formal claims but in the living exercise of conscious powers, upon the throne of the universal conscience of man, who shall say that the

reality behind his consciousness, inspiring these manifestations, was not itself real? Who shall be able to escape the conclusion that here a man may indeed come into the possession of an ultimate conviction regarding an absolute truth, and that truth the Incarnation itself?

But in the second place we must test this conclusion by another form of appeal to history. If the consciousness of Jesus was really what in its manifestations it seemed to him and to others to be, does history confirm that conviction, establish the ultimate truth of his self-consciousness? The only appeal can be to the experience of those who have put this to the test. We of the Christian church ought deliberately and broadly and calmly to assert and reassert that this is the final and the supreme test. This personal and superhuman consciousness of Jesus Christ is believed by Christians to be still active in the world, to be still the underlying power producing conviction of sin, reformation of life, to be still the inner nourisher of weak wills, the inner cleanser of the fountains of life. Does history bear this out? Nay, Christendom claims more, for it asserts that through continuous faith in this supreme consciousness, named by the name of Christ, men enter into a conscious fellowship with God, that the Absolute, the Eternal Personality speaks here and so to the consciousness of finite men. To what other court shall we go for judgment upon this assertion, which, let me repeat, is as old and as wide and as high and as deep as the life and experience of the church of Jesus Christ? But if this test is accepted in the spirit of modern argument and in the free air of modern methods, then we seem again to be like children of a former day, once more able to grasp absolute truth and to call it ours.

3. It may not be impossible even to go further and to assert that through these various forms of historical research, through this deeper insight into the contents of man's long religious experience, through this apprehension of that unique form of self-consciousness manifested in Jesus Christ, through the subsequent history, down to this very hour, of all those who have thus come unto God, we have a way of ourselves reaching a revived confidence in God himself. On this I need not dwell, but one word I would like to add. I believe, even as recent theological litera-

ture shows, especially perhaps in England and America, that there is no reason to be afraid lest the ancient doctrine of the Trinity should pass away, as if it were foreign to the true lines of thought congenial to our day. Rather does that conception arise out of the historical method with a new grandeur and a new clearness, even as it arose out of history itself. For the doctrine of the Trinity was not announced in formal phrase on divinely written tablets, but rose up out of the soil and substance of the Christian consciousness, as it lived, intensely and incessantly, in contact with the consciousness of Jesus Christ and in the life of reconciliation with God. But if that sublime conception can thus be looked upon even through history, no less truly, as I believe, can it be vindicated in the name of speculative thought. No conception of God is easy. None is free from apparent contradictions. None is beyond the reach of hostile argument. But I very firmly believe that the Christian doctrine of God can today reinterpret itself even in terms of idealistic philosophy, even in the presence of a deepened psychology of consciousness, and can establish its reasonableness as well as its grandeur, its power to give our thought rest in a Reality above and beyond the process of history, as well as to interpret that history itself, and to behold in the story of time the unfolding of the spirit and the love and the power of the Eternal Godhead.

In these paragraphs I have but briefly and very rapidly referred to points on which, as it seems to me, the church may well expect to become once more possessed of ultimate convictions about absolute truth.

But one thing needs to be added in order to knit the whole up into a living and persuasive and inevitable fact. It is this: that as we only come to know anything through experience, so we come to apprehend absolute truth as that is realized in personal beings — in God, in Christ, in man — through living experience. For myself I would have more hope for a constructive theology, more assurance that it would arise speedily before our minds, gaining the assent of vast multitudes, if I saw in the life of the church today the powers of a great experience. And so we return to our first point, that heroism and evangelistic experience and systematic thought can never live apart from one another;

that only out of mighty convictions can mighty heroisms arise, and that these only arise out of the depths of a mighty moral revolution; and yet the latter again depends upon what men are and what men believe.

IV. As I have now been inducted into the office of President of this Seminary, as well as to one of its chairs of systematic theology, it is necessary to add a few words of my view of the work of the Seminary taken as a whole. And these words shall refer briefly and only to the aspect which has been before us throughout this discussion.

A Theological Seminary is a definite institution with definite aims, and an organization adapted to those aims. Its professors have not been appointed to come here and find out what Christianity is, and whether they believe it. Elsewhere in past years, in utmost personal freedom, without any slavery of spirit to ecclesiastical authority, as young seekers after the absolute truth, in the colleges and universities of America and Europe, they came to believe that absolute truth, for man's mind and life, is to be found in the Christian religion. To that faith they have given their very selves. They are here, and they are there in other theological schools all over the land, freely pledged to study and teach the absolute truth which is in this religion of revelation, this religion of redemption. There is and must be great divergence of opinion in matters of detail. They and all men know that no one form of words can utter the whole significance of an absolute truth. They and all men know that no seminary creed is final, any more than it is exhaustive. Hence with a wonderful and high sense of personal honor they strive as a rule not only to allow for differences, but to make much of their fundamental agreements, alike in their researches and in their teaching. You will gladly hear for a moment the majestic music of John Milton: "They are the troublers, they are the dividers of unity, who neglect and permit not others to unite those dissevered pieces, which are yet wanting to the body of truth. To be still searching what we know not by what we know, still closing up truth to truth as we find it (for all her body is homogeneal and proportional), this is the Golden Rule in theology as well as in

arithmetic, and makes up the best harmony in a Church, not the forced and outward union of cold and neutral and inwardly divided minds."

If the members of a Seminary Faculty find themselves at one in the possession of the absolute truths of the Christian faith, their work is therefore the richest and the most inspiring that can be conceived. In the main it has two aspects. Absolute truths have had a history in the manner and conditions of their revelation and discovery, and in their past influence over the individual and social life of man. It is the task of the historical departments to penetrate as far as scholarship illuminated by an invincible faith, by an immutable conviction, can penetrate into history, to discover the revelation and influence of these truths. Naturally, the Scriptures of the Old and New Testaments are and must ever be treated as the fountain head, for there the mutual interaction of the divine consciousness and the human come into clearer light, under more definite conditions, and reach loftier results than anywhere else in history. And not only so, but there, and there only, do we find an account of the manner by which the divine consciousness prepared a way on the sea of human history for itself, and the great and wondrous means by which it moved forward to the hour of Incarnation, when enclosing itself within the conditions of the human, it most completely manifested itself to the human. Hence it is that, for our knowledge of what Christianity is and of the absolute truths which were embodied in the historical steps by which that religion was established, no literature in the world can even compare with the Scriptures of the Old and New Testaments. As to those forms of absolute truth distinctive of Christianity, it is the only authority that we have; and as to all others which it shares with any other religion, its authority is rendered by the former fact, peculiar and supreme. If the Biblical and historical departments present us with the manner in which absolute truths were not only revealed, but created,—as in the Incarnation and the Atonement,—and in which they have lived and work in the mind and experience of the church, the systematic departments on the other hand are concerned with the interpretation of those truths for the children of each generation. There is no spirit so free as the Christian,

there are no truths so capable of development as the Christian, no doctrines so inspiring to the loftiest energies of reason, as well as to the most sublime movements of the sacrificial will, as the Christian. And they who live in the atmosphere of current philosophy and science, and who also seek to make the great Christian faith intelligible and real to the children of their day, are indeed dealing not only with ideals that reach up to the heights of God, but with the deepest forces which play around the human heart, creating the history of today.

Each man, I know, must believe that his own career has at least for him a value which he would not exchange for that of any other. Hence all will forgive and all will sympathize with the enthusiasm of those who in a Theological Seminary believe that to them has been committed the task than which they can conceive of none more sublime, more humbling, more inspiring. For it is theirs to receive into their hands the plastic minds and hearts of those who have given their lives to the molding of the history of man through the preaching of the absolute truth with utmost conviction. It is theirs to give these students in the bright days of their preparation that impress which seems to have come from the very mind of God, from Him who is the image of God, even Jesus Christ. This is not only to touch the quivering human conscience and heart at the most sacred spot, but it is to help as naught else can to bring the whole world of human hearts, the great self-conscious life of man, under the dominion of the living Spirit of the Eternal God. The task is long and the hope of fulfilling it seems far off. Let us refresh both our minds and our faith by recalling, and closing with, the great words addressed by John Milton to the English House of Parliament:

“Truth indeed came once into the world with her divine Master, and was a perfect shape most glorious to look on; but when he ascended, and his apostles after him were laid asleep, then strait arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the god Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such

as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb still as they could find them. We have not yet found them all, lords and commons, nor ever shall do, till her Master's second coming; he shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection."

WILLIAM DOUGLAS MACKENZIE.

Hartford, Conn.

BIBLICAL STUDY IN COLLEGIATE EDUCATION.*

American education presents no more unique phase than its relation to the problem of those studies which lie especially in the domain of religious thought. There is no stranger sarcasm in all history than is involved in the fact that the very source and impulse out of which our national school system has sprung should now have been set beyond the range of our educational curricula. The story is simple: American education had its source in religious impulse; a distinctly religious conception and motive contributed that system to us. But, once contributed, the system passed under those compulsions of our civic and political organization by which church and state are separated. Very slowly yet very surely the logic of the situation worked itself out, until to-day religion and all literature which has primarily to do with religion is, as a theme of study, generally proscribed from our scheme of public education.

Great care and exactness should be used in describing the situation. There is much unjust construction of the conditions. It is not by any means true that the public school is irreligious or ungodly. Religion has gone and will always go wherever personal life and influence go, and there is nothing more evident in our educational system than that this life and influence in noblest form is generally prevalent in our public schools. But it is also true that in these schools one great realm of human thought, and that the mightiest, is considered to be beyond the limits of investigation, thought, and study; and that fact marks what is perhaps the most serious inadequacy of the system.

The result of such proscription is most evident. It could only be expected. If the study of mathematics should be eliminated from our public school curriculum it would be most natural to

* An Address opening the discussion of this theme at the Conference of Colleges of the Interior, held at Beloit, Wis., April 6 and 7, 1904. It is thought best to retain the original direct form of speech.

expect a swift lapse in the mathematical capacities of the American people. It is only natural, therefore, that with a like omission of religious themes and those literatures in which religion most evidently has its expression there should come, not only an amazing popular ignorance of those primary literatures, but, what is more important, and what is really the important thing, a very generally crude conception as to what constitutes the religious attitude toward life. That this has been the actual result is most sadly apparent.

Now, a still more singular fact appears. This proscription of Biblical and religious themes is not due, as it might seem, to any feeling of the trifling importance of these topics. On the other hand, it is due to the almost universal feeling of their primary importance. Parents willing to submit their children to such theories of botanical method as the public school teacher or the general public may entertain are quite unwilling to submit them to such theories of religion as the public or the individual teacher may happen to entertain. The difficulty regarding the teaching of these theories arises from the general appreciation of their supreme importance. Whether any compromise can be worked out in public education which shall be consistent with the real difficulty of the case remains to be seen. The practical fact is that no such scheme *has* been worked out, and none is now in sight. The situation remains that in the practical correlation of our democratic institutions there is but one organization which can possibly fulfill the function of anything like popular leadership in real religious study, and that institution is the free college, the college unrestricted by state limitation. The theological seminaries will do much, but they can never offer to more than a few the privileges of such study; the Sunday-schools will do much, but they cannot at present command that thoroughness and continuity which are essential to the real mastery of a theme. To those colleges which are independent of state control seems to be reserved the province of contributing this element to the general culture and life of our day. I speak most earnestly when I say that it seems to me that this is one of the great enterprises for which the Christian college has come to the kingdom.

You will pardon me for having taken the time to follow this

line of thought. I have done so because of my earnest conviction that in the correlation of our social forces the college has an absolutely unique sphere upon which by its very nature public education cannot at present encroach, an obligation which is primary, and, at least, one notable reason for its existence. And it seems to me that any college which fails to emphasize this department significantly deliberately abandons its unique opportunity of civic service, and also a strategic chance to fortify itself in popular appreciation.

Given, then, such an appreciation of the department, its problems will be worked out. It is surely easy to anticipate some of the lines along which questions of administration may lie, but with only a few months' experience in dealing with them one should certainly hesitate to dogmatize in regard to conclusions. I may perhaps throw some personal impressions into the arena for debate, touching them briefly only for the purpose of getting them into the foreground for discussion.

First: The Biblical department should be allowed to cover the whole territory of the phenomena of religion. Biblical literature raises many questions which reach out into the regions of the nature and development of religion, the relation of different forms of religion, and the continuity of Biblical ideas in the progress of subsequent Christian history. Thus it involves the science of religion. What the young student needs is not simply an acquaintance with the statements of a religious literature (and I do not underestimate the importance of this), but what is more, such an intelligent orientation of himself in the religious movement of all time that he shall be a capable citizen and leader in this most important realm of life and service. In other words, it ought to be the privilege of this department to bestow upon a man an appreciation of that religious inheritance which God has been accumulating for him. Of course, the notable source of this will be in the Bible, but it is important to point out that the Bible exists for the sake of religion, and that nothing less than the whole theme should satisfy our curricula.

In the second place, may I make the most earnest plea that this department should be given the dignity and opportunity of a special chair. If it is really a primary theme it should be treated

in a manner consistent with a primary theme. However we may argue and pretend, we shall never impress the modern student with the scholarly genuineness of Biblical study while it is handed about in a faculty as a secondary subject to any man who happens to be willing to teach it. The absurdity is evident when we propose to teach chemistry in any such fashion. And this treatment will breed disrepute for any theme. The renaissance of Bible study in our colleges labors under such an incubus of disrespect, which has accumulated for at least a quarter of a century.

And this attitude of students towards it when treated thus is perfectly justifiable. I venture to say that there is no theme in which there is now arising more new data and more consequent need of thoughtful readjustment, and this, too, in the domain which most profoundly affects the impulses of men. If it is true that no man can command an authority in botany in a constituency of college students save as he devotes himself in thoroughness to that theme, it is equally true that the specialist in Biblical literature to win the same respect must have the same opportunity for devotion, continuity, and freshness of training. We neglect that law at the peril of all respect for scholarly interest in religion. This is, of course, very far from saying that no man without this training can be religious or can make use of his Bible. Men will love the fields and live among the flowers though they are not botanists. But in our day no man may hope to be an authority upon the science of any theme unless he devotes himself day and night to those fast accumulating facts by which God is making himself manifest to us. And I contend that this is preëminently true in the domain of religious investigation.

My third plea is that the scheme of study in such a department should be conceived primarily in the interests of the lay student rather than the clerical. This is exceedingly important for both. The clerical student should no more vitiate his culture course in the interests of his professionalism than should any other class of men. I believe profoundly that men in preparation for our ministry should be earnestly influenced into the experience of those departments of study which lie least along the line of clerical specialization, and that we should set our faces distinctly against

any tendency to fancy that collegiate training may suffice for ministerial preparation.

On the other hand, the world is athrob today with religious questions. The lay mind is just enough acquainted with the situation to be seriously perplexed. The layman hears the disturbing mutter of something which is called Biblical criticism. He is asking for information, and every intelligent layman ought to have it. The college ought to set itself in trim to make this contribution of information to the world's common culture. And it is perfectly possible to accomplish this within the range of a college course. Greek and Hebrew may perhaps be provided as electives, but the great mission of the department, as far as it relates to Biblical study, lies in the effort to give the ordinary graduate through the medium of the English language an intelligent appreciation of the growth and meaning of the Bible, of the life which lay behind it and of which it is the crystallization, and also of the life of which it is the substantial source.

Fourthly: The ideal of the department is that it should be administered in the spirit of utmost reverence by someone of sincere religious life (Who can be sufficient for it?), but also in the spirit of absolute scientific scholarship. If this seems a high standard, I can qualify it only by saying that it seems to me the standard for every professorship in a religious institution. The spirit of reverence ought surely to dominate every thoughtful man when set in charge of the developing mind of youth; and this in every department. I can conceive no apology for the absence of the religious spirit in any department of a Christian college. But equally important with this shall be scientific openness and frankness in the Biblical department as in any other. He who administers such a department is amenable finally, as is every other teacher, only to the canons of fact. Anything less than this will always be absolutely fatal. Upon this point there will always need to be the broadest and most determined charity. We shall not all think alike, and it will often seem to us that we think less alike than we really do. The specialist is the discoverer, and discovery always seems unsettling and radical. This holds true in Biblical study as elsewhere. And the great axiomatic principle of the freedom of scholarship, now, let us hope, practically vindicated in

American education, will nowhere demand more difficult and discriminating loyalty than exactly in this domain where we feel our differences so keenly. The increase in the number of these departments will, I apprehend, bring these questions pressingly upon us, and there will be a correspondingly increasing need of poise and restraint.

Perhaps a few suggestions may be added in regard to the very practical question of required or elective courses in Bible study. There are not a few who contend that this theme is so primary that it should never be surrendered to the realm of the advancing elective. But it should be remembered that it is, after all, a simple question of practical results; and it is my growing conviction that this matter is best settled by the administration of this department on the lines which entirely coördinate it with the general working principles of the institution. The result of this policy will be that the courses will largely become elective in many colleges, for this principle of administration is now quite the rule.

Some of us still retain an old-fashioned doubt as to the entire excellence or permanence of this elective idea, but where it is the established method of the college it is a questionable friendliness which compels Biblical study to bear the onus of being the only required subject. Where there is a considerable proportion of required studies in the curriculum Biblical work also may well be exacted. Where the subject does not have the service of a specialist it will not be likely to be pursued unless it is exacted. But given a department well-administered in an institution where the elective principle is in general swing, and beyond an initial course, which may well be required, the best interests will be served if the subject is an elective and in correspondence with the general methods of the institution. Courses should not be needlessly cumbersome — one, two, or at most three hours a week, so that they may easily be combined with other work. The interest in the theme then will be sufficient to give a good hearing. This voluntary interest will go beyond the limits of the class, and will have really more penetrating power in the institution as a whole than where the course is required, with only such interest as is secured in spite of unwillingness. It also seems to me a matter of some importance that we should not compel our students, repre-

senting as they do varied religious constituencies, to participate in courses which cover more than the fundamentals in which there is common agreement. On the other hand, we should offer the *opportunity* of approach through the best scholarly research to much that is as yet in the field of ecclesiastical debate, and upon which we may hesitate to put the emphasis of requirement.

In closing, let me call your attention to the wide interests which these departments seem likely to serve. The public demands upon one who holds such a department are innumerable. Calls of all sorts indicating a desire for the best Biblical information are pressed upon him. Sunday-schools dissatisfied with old methods importune his assistance. Summer assemblies and conventions ask for leadership. The day is surely coming when it shall seem reasonable that the propaganda of popular Biblical study shall be under the direction of a corps of recognized Biblical teachers. I believe that there are large constituencies now ready for such a movement in the direction of thorough Biblical work. I have only a moment for a suggestion. But it has seemed to me possible that the Biblical department of our colleges might federate themselves into a movement for popular religious education which should answer the great need, and should really be a contribution larger than the Christian college has ever yet made to the intelligence and the vitality of the church. Few things are to be more dreaded than that the German situation, where scholarship and common Christianity have parted company, should repeat itself in this country. It is a strategic question for the hour, whether it is not possible to organize our religious scholarship into a popular Christian leadership, a veritable spiritual propaganda, which shall make it again evidently true that the mind and the heart of the church, the place where it broods over its deepest thoughts and loves itself into its greatest services, is the Christian college.

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THE ELEMENTS OF CHRISTIAN MYSTICISM NEEDED TODAY.

The gravity of the changes now taking place in our religious thought and experience demands that we look the situation in the face, and discover, if possible, what is needed to meet it.

Our consideration of the timely and important subject to be discussed in this article will lead us in two lines: *first*, the conditions which now prevail in the religious world; *second*, the Christian mysticism which the times require.

I. The "today" of our topic opens a wide and fascinating field. Some call it an age of doubt, others the transition to a new period of spiritual power. It is a questioning age. Everything is scrutinized. It is not an age of indifference, but of ethical earnestness, and, while nature has a predominant appeal, and science lords it over us, morals and religion, especially in their social aspects, win eager thought. The personality of God, the Trinity, the person of Christ, are more alive than thirty years ago in the thought of the world. Religion is being studied scientifically. The claims of Christ are being faced fairly and intelligently. Think of the lives of Christ, the apologetics, the studies in the philosophy of religion and comparative religion that have been published during the past sixty-five years! The age is commercial, industrial, inventive, humane, headlong for reality, eager for truth. It is a practical age, which challenges all comers with the question, "What is the use?" Reverence for old creeds and religious forms has largely disappeared. It is an age of the "Priesthood of the People." Even Westcott says of the Twenty-nine Articles, "I object to them altogether." Nothing is received on authority. The minds of many are swept and garnished. We are reminded of a wide expanse of sand left bare by the retreating tide. Here is a little pool in which a few unfortunate fish are gasping. There is an empty peach-basket, an orange-crate, or an old coat, cast overboard by swift ships, now far beyond the horizon. The low,

sullen wash of the departing tide, the dreary expanse, discourage us. Look! onward sweeps the ocean towards us — mighty and triumphant rushes in the main.

The age is weak in spiritual achievements, as is every questioning age. A warrior does not strike hard while uncertain about his footing, polishing his hilt, or whetting his sword. Paltry results attend the great organized churches, though reinforced by the promised Spirit and the Saviour's intercession. Look into the life of the average Christian. How little peace, contentment, joy, and hope are there! How slight his hold upon the power of intercession! How restless, easily startled and alarmed he is! How painful and constant his consciousness of duties unfulfilled! How weak the temperament of prayer! How vivid the display of spiritual poverty! How dreary the lack of sorrow and repentance therefor! Think of our missionary enterprises, which struggle to meet the needs of the widening fields, whitening into a dazzling radiance of invitation. Hear the cry of discouraged pastors over unfilled pews, and loneliness in the prayer-room. Is the reason for so scant an expression of spiritual life due to mental sloth, soul-poverty, or because we have passed to a stage beyond that implied in the Saviour's promise to the two or three gathered in His name? We are met on every side by the question, "Why do not young men go to church?" Is it because the pulpit is playing Rip van Winkle, or because it is unwilling to give a wash like that of the Sunday paper, spicy anecdotes, a tang of scandal, a sparkling discussion of the times, the fruit of the camera? Why the melancholy dirge:

In the world's broad field of battle,
In the bivouac of life,
You shall see the Christian soldier
Represented by his wife.

A Baptist minister in a large New England city calls crowds together by lecturing Sunday evenings on such topics as this, "The Lover's Kiss." A Congregational minister in the same city gathered hungry souls together by a course of illustrated Sunday evening lectures on the wonders of the West, and scores of couples of affectionate young people, in the thick religious darkness, enjoyed — the pictures. These playful schemes for luring

a sinful world to the Cross one does not dare to characterize. Will not some artist give us a series of slides on the Day of Judgment? Philip and Andrew are conducting fairs or managing rummage sales to buy a carpet for the upper room. Paul and Silas are organizing ball teams to challenge all comers, or adapting the Isthmian games to illustrate the race of life, or are putting their heads together to arrange a musical program, an advertised and winsome rehearsal for the song of Moses and the Lamb.

There is another and more attractive side to our present life. Stanley Hall, Starbuck, and Leuba are studying conversion and the contents of the religious consciousness with as much zeal as Darwin studied the earthworm, and are telling us that it is as important for a youth to be deselfed by conversion as that he should be grounded in mathematics. The agnosticism of thirty years ago has lost its jaunty air, as we have come to see that it is another name for skepticism. Geo. H. Romanes, after a twenty-five years of prayerlessness, returns to a vital Christian faith. Herbert Spencer grimly smiled at Christianity while in the flush of manly vigor, and summed up his faith in God by saying, "There is an infinite and eternal source of energy from which all things proceed." But when old age came, he admitted his sympathy with the great Christian creeds of the ages, and declared his belief that the sphere of religion can never remain unfilled.

The evolution we used to dread ceases to terrify any save the ignorant. None but the blind can deny that growth is the method of God's onward movement. The clearest American interpreter of evolution, John Fiske, declares that among its implications "the very deepest and strongest is the everlasting permanence of religion." The best thinkers in the church, and out of it, are no longer shrinking from evolution any more than from gravitation. No one believes that either has reached its final statement, but the sooner a minister acknowledges himself a Christian evolutionist the better. Rev. R. J. Campbell was asked in Northfield how he got along with truth and evolution. "Truth *and* evolution? evolution is truth." An evolutionist is not necessarily a Darwinian; the trend is now toward the opinion that fresh accessions of power may come at any time from the living God to nature and living men. Another favorable change is the passing

of the mechanical notion of inspiration. The higher critics are helping us to clearer views of God and the progressive nature of his revelation. There has been some loss of faith as a result. The coming of the locomotive threw old stage coaches to the scrap pile. A better faith will come after we have adapted ourselves to the facts. To oppose the movement of higher criticism were like trying to block the spring by killing the robins. Higher criticism had to come, and it does a thousand times as much good as harm. Those who have passed beyond the fear of surprise from evolution or criticism are like those who have safely escaped the terrors of whooping cough and measles, or have outlived the dread occasioned by mention of bogies by an old nurse. The last census gives us one hundred and forty-seven religious denominations, ranging from the lordly Presbyterians to the "Old Two-Seed-in-the-Spirit Predestinarian Baptists." Some are saying, "If there are so many ways of getting to heaven perhaps there is one more just outside of any church, for there are church members and church members." Shallow enough is this, yet plausible to the heedless. Still men hunger for God, and so bewildered are they sometimes that the charlatan deludes many by his fakes, which run up into the scores. Many are the devices to help us live "in tune with the Infinite." India is ransacked for her ancient half truths, and we may be gently wafted toward mental paralysis and a spiritual vacuum by the sonorous phrases of theosophy. The Granite State offers the mild confusions and puzzling contradictions of Mother Eddy, who, with shrewd, vague, high-sounding words at three dollars and sixteen cents a volume, deludes the sentimental. There are other places sacred to many where submission of the will, rather than an athletic and scholarly faith, is fostered. There are hothouse methods of religious culture which nurture placid feelings rather than a courageous life.

Many are seeking with greater or less earnestness to cultivate the spiritual life without Christ. The older faith emphasized knowing the truth as the porch to the temple of truth; the new trend is toward *being*—*character*. Many have been tortured and put to death for refusing to subscribe to a creed. Many now are denying the need of any creed. Religion is often regarded

now as a better life, high thinking, lofty phrasing, sometimes with not a little self-conceit. Few are in danger now from the mistake of Amiel, who may have confused the aches of a dyspeptic stomach with a longing after holiness. He said that from three to four in the afternoon he suffered most, and was the prey of a vague anxiety. "It is a sense of void and anguish; a sense of something lacking. What? Love, peace, God; perhaps." The hour of lowest psycho-physiological activity is, in general, from three to four. The good man was in the tortures of indigestion.

Let me quote from a study of the contents of the religious consciousness, by Prof. James H. Leuba: "The God who rises before the Protestant Anglo-Saxon in his religious moods does not ordinarily throw him upon His knees. God has remained for him the bestower of the things he wants. He uses Him with the bluntness of the aggressive child of a domineering century, well-nigh stranger to the emotions of fear, awe, and reverence. He is used sometimes as meat-purveyor, as moral support, as friend, as object of love. If He proves Himself useful His right to remain in the service of man is vindicated. Not God but *life* — life, larger, richer, more satisfying life is, in the last analysis, the end of religion." There is much in this to appeal to the average mind of today. The fallacy lies in what is omitted, and what the history of the race has proved indispensable to the abiding in the richest and fullest life. The race is coming to a decided consciousness of the value and importance of the individual, and has not quite coördinated this notion with some other truths. Thought, like life, is rhythmic. Just now, man is ahead. Later, we shall see that life can be kept strong and true only by vital friendship with God in Christ. This is seen by clear thinkers like Prof. Wm. James, who sums up the conclusions of his great book, "Varieties of Religious Experience," in these words: "We and God have business with each other, and in opening ourselves to His influence our deepest destiny is fulfilled. By being religious we establish ourselves in possession of ultimate reality at the only points at which reality is given us to guard. Let us agree that religion, occupying herself with personal destiny, and keeping thus in contact with the only absolute revelation which we know, must play an eternal part in human history."

II. This leads us to consider the Christian mysticism needed today. Personal religious experience touching the larger self which lies about us and beyond has often created a mysticism which plumes itself upon dissolving all barriers between the individual and the Absolute, and becomes an achievement of the feeling which finds expression in the confession, "I have nothing, I can do nothing, I am nothing," — the submission of a slave rather than the resignation of a soldier. It is one-sided, strained, unbalanced. It broods over its own experiences; studies feelings rather than conduct. That is false mysticism because it lacks intelligent and historical contents, vigor, courage, aggressive action, and is liable to lead one into a dreamy and sentimental realm of unreality and languor. We are in danger from a mysticism of this kind now. It is already among us, for the mind reacts from the chilling materialism of the past, and longs for God. We need more meditation; we need an escape from the rush and shallowness of this swift age in union with the everyday, practical Christ. Every mysticism is false which does not bring us into personal fellowship with Jesus Christ, who alone reveals the two indispensable elements of final religion, filial confidence, and a sense of human brotherhood. There is a mystical element in all true religion, eager for absorption in the universal soul. False mysticism is egoistic — solitary. True mysticism finds God in nature, friendship, every form of existence. Science is honored because God is found as really in the stars as in the soul. True mysticism is trustful and social. It has contents, reason, body, for it is the reaction of the soul upon the reality that surrounds it, and is fed by the indwelling of Christ, who alone creates within the soul an assurance of God as present, forgiving, reconciling, sympathizing, loving; and it is constantly seeking expression in action.

"This is eternal life — to know thee, the only true God and Jesus Christ." Our only safety lies in cultivating a mysticism like Christ's, a perfect harmony of love for God, service for men, and a realization of personal manhood. No unknown gods will long meet the need. No vague emotion, or self-satisfied reverie, or passionless dreaming, will stand the test of a practical age, or content the soul that hungers for the living God. Facts and

truths which the mind can grasp and see the reason for and the results of in the life, which the experience proves real, are found only in the Evangel.

The true mysticism must contain at least these three elements: It must be *intelligent*, *practical*, and *personal* in fellowship with the Son of God.

1. It must be *intelligent*. Mental confusion, brain paralysis, blind obedience to authority, or to the past, must *not* be canonized. It is too late to stifle the most exacting examination of the Bible — too late to fear the bugbears of evolution or higher criticism. If Christianity is to be the world faith, it must welcome truth from every quarter and face every challenge of a scientific age. The stages of "Yes, No, Yes" must be traversed with calmness and courage. Explorations, criticisms, sharpest probings should go on. The more thorough the better in the end. The truth will shine the brighter, later, and fear give place to a "peace not like that of Lethe's deadly calm." A true faith has for its field not only feelings, but also the reason, the judgment, clear insight, larger vision.

2. It must be *practical*. We must have a faith which works by love, scorns shams, hates hypocrisy, and loathes selfish revery. In this time of stress and storm, the tendency to emphasize character, good deeds, an honorable life, is a good sign, and a clear prophecy of better days. We must learn, as De Witt Hyde tells us in his *Practical Idealism*, "to see life clear and see it whole; to feel the presence of the Infinite in its lowliest and humblest finite forms; to do the daily duty and fulfill the homely task, as the particular points where our hearts greet the universal love, and our wills unite with the divine." We hail the dawn of the new day as we look upon the missionary and philanthropic enterprises springing up on every side. A mysticism that does not lead one to follow Christ in a passionate energy and tireless thoughtfulness in doing good is weak and pitiful.

3. It must be *personal* in its fellowship with Christ. We are in immediate contact with God through Christ, and history shows that only as we keep our faith in Christ living and real, will our religion be strong, well-balanced, and permanent in its grasp upon the known and the unknown. Christ is the heart of our true

mysticism. Without His teachings to guide and correct, our faith becomes a dream, our prayer a soliloquy, our spiritual life unreal. Religious faith without forgiveness of sins were a house on the sand. A spiritual kingdom without adoration and service of the King were anarchy. Henry Churchill King puts it thus in his *Reconstruction of Theology*: "There is no greater need in religious living and theological thinking today than a thorough-going and consistent hold on Christ's thought of religion as a personal relation with God." "Vital" is the word which best expresses Prof. W. N. Clark's conception of the redeeming work of Christ. "Religion," as Lotze taught us, "is a *deed*."

The Christian mysticism we need is intelligent, practical, and personal in our deepening friendship with Christ, with its surrender, His and ours; with mutual trust, constant fellowship, responsive love, so real and inspiring that it shall make us strong.

When our light is low,
When the blood creeps, and the nerves prick
And tingle, and the heart is sick
And all the wheels of Being slow.

We need not so much a faith in a past resurrection, though our faith must be linked with history, and joined with an event which created Christianity out of the lacerated and marble contents of Joseph's tomb; nor so much a confidence that Jesus is to come by and by, necessary as is that to keep the hope serene: we need a faith in a Saviour who rises in us daily, is with us here and now, with words and spirit of life, and treasures of immortality. With that consciousness of the presence of the living Master the gospel will cease to be a "tale of little meaning though the words are strong," our daily conduct will be spiritual: God's life the light of our consciences, perfect in joy and love. Then shall our Christian mysticism, our spiritual vision, our hidden and conquering strength, grandly meet the needs of today and go out with calmness and courage to welcome the problems and overcome the perils of tomorrow.

GEORGE L. CLARK.

Wethersfield, Conn.

Book Reviews.

Professor Fagnani's *Primer of Hebrew* is a very businesslike little book, its statements and tables are very clear, and everything looks very short and simple; only experience can tell its value for class teaching. To the present reviewer, however, it seems to violate all pedagogical and linguistic law by the fewness of its exercises. It is essentially the old-fashioned grammar, a skeleton of the language, lacking flesh and blood, not to speak of the breath of life. A language consists of words, phrases, sentences; only through these can the grammar really be mastered, and only one who knows these knows anything of the language. The student, then, should be reading and learning these from the very beginning. (Scribner, pp. x, 120. \$1.50.)

D. B. M.

The Old Testament presents no more puzzling problem than that of the titles of the Psalms. It is well known that they were in existence when the Greek version of the Psalter was made, and the curious, often senseless, attempts of the translators to render them into Greek seems evidence enough that their meaning was then unknown. The Massorettes and later Jewish scholars indulged in many conjectures, none of them based on any reliable information. Modern commentators generally content themselves with stating these conjectures without indorsing them as satisfactory. The new work by James Thirtle, *The Titles of the Psalms*, will therefore be sure to command attention, if not assent. The author is confident that he has discovered the long-lost key to the interpretation of these obscure notices. His theory is that the titles are musical notices originally affixed to the *end*, not the beginning, of the psalms to which they had reference. Take Psalm iii, for instance: It had a superscription stating that it was by David, when he fled from Absalom his son. Then at the end came the notice "for the chief musician; on [or with] stringed instruments." In the Psalter as found in the Hebrew MSS., in the Greek and other versions, this notice stands at the beginning, before the superscription of the psalm following. Mr. Thirtle explains the apparent blunder by the supposition that in very ancient times, when the Psalter was constructed, the psalms followed each other in one unbroken text, with nothing but such titles to distinguish one psalm from another. Later, when the psalms were numbered separately, the editors and copyists mistook the place of such notices and prefixed instead of affixed them to their respective psalms. Obviously, if this theory be correct, such a mistake could have occurred only in an age when the significance of the notices had long been forgotten, and when the "chief musician" was no longer in charge of the psalmody of Israel. All this would seem to carry the age of the Psalter back to a time which modern scholars have long since considered too early, namely, the pre-exilic period. Mr. Thirtle's theory is therefore somewhat revolutionary,

though decidedly on the conservative side. Considering it as a hypothesis to be tested, it must satisfy at least these three conditions: it must furnish a reasonable explanation or interpretation of these various titles or notices whose real meaning has hitherto been so obscure; it must show a reasonable connection between the title and the psalm to which it is attached; and it must be able to maintain itself in connection with well-established results of sound exegesis of the Psalms. In regard to the first two conditions it certainly will be admitted that Mr. Thirtle offers some very suggestive explanations, *e. g.*, Jonath Elem rehokim (The Dove of the Distant Terebinths) as the musical title of Psalm 55 finds its reason in verse six of that psalm, and may well be the name by which the choir leader of the temple designated the psalm in his collection. Mahalath (pronounced M'hôlôth) meaning "Dancings," is a natural title for Psalm 52, if written by David in connection with experiences following upon the time when the women of Israel came to meet him with dancings and music. Gittith (Gittoth) winepresses, title of Psalms 7, 80, 83, indicates that these psalms were used at the feast of Tabernacles (the vintage feast), while Shoshannim (lilies) marks psalms that were used for the spring festival, Passover, in the season of flowers. Such explanations seem reasonable, though not wholly free from difficulties. Whether Mr. Thirtle's hypothesis will meet the third condition above stated is more questionable. It certainly has a hard contest before it. If it can maintain itself a world of learned comment on the Psalms will have to be relegated to the limbo of oblivion. We await the results of its criticism with interest, meanwhile commending the book to the careful consideration of Old Testament students. (Henry Frowde, pp. 356. \$2.00.)

E. E. N.

The Christian public may be sure to find in anything from the pen of Prof. McFadyen of Toronto that which will prove instructive and otherwise helpful. He has contributed to the "Messages of the Bible" the volume on the *Psalms and Lamentations*. It needs only to be said that this valuable series is greatly enriched by Prof. McFadyen's work. He gives a brief introduction to the Psalms, devoted particularly to the characteristics of Hebrew poetry and the history of the Psalter. The main portion of the book, through which the "messages" of the psalms are set forth, is devoted to a paraphrase of each psalm, the whole Psalter being rearranged in order to represent its main ideas more clearly. In the nature of the case such a rearrangement is only tentative. As indicative of Professor McFadyen's work it may be well to reproduce his classification. He makes ten groups: Psalms of Adoration; of Reflection; of Thanksgiving; of Worship; Historical Psalms; Imprecatory Psalms; Penitential Psalms; of Petition; Royal Psalms; and Psalms of Jehovah's Universal Reign. The Book of Lamentations is treated as an appendix to the Psalms and is subdivided into three parts: (1) Chapters 2 and 4; (2) chapters 1 and 5; (3) chapter 3. A few notes are added at the end on the superscriptions, the alphabetical psalms, and on the literature accessible to English readers. The chief value of this work will be found in the paraphrases it offers. Such a task is most difficult, and one who essays it is apt to be led astray into many fanciful interpretations. It is greatly to the credit of Prof. McFadyen that he has held himself well under control. We doubt whether

anyone could have done the work much better, and we also doubt whether any paraphrase can take the place of an exact translation. (Scribner, pp. 329. \$1.25 net.)

E. E. N.

Sir Robert Anderson is determined that higher criticism shall win no victories and gain no converts through any silence on his part. His latest work, *Pseudocriticism*, is aimed at what is to him "a false system of Biblical criticism, by which 'the higher criticism' has been discredited and almost supplanted." Let no one suppose that from this quotation that Sir Robert was once or is now a supporter of higher criticism. The false system of criticism against which he writes is the criticism of Dr. Driver and Dr. G. A. Smith, whose views he makes typical and places on a par with those in Friedrich Delitzsch's "Babel and Bible." The justice of such a proceeding is more than questionable. For Harnack's "Wesen des Christenthums" the author has also a word of severe condemnation. The same may be said of this work of the eminent British lawyer that has been said of two earlier books reviewed in these pages,—that while the acute cross-examiner picks out many weak points in the writings he opposes, and offers many true observations, nevertheless he manifests anything but the calm, judicial temper that he demands of his opponents. It will do the cause of truth no good for him to class such men as Drs. Driver and Smith with "sceptics" and "infidels." With all his learning and acuteness the author utterly fails to comprehend the intricacies of the problem with which modern criticism is compelled to grapple. He would have us believe that there are no problems. It is all a mere matter of acceptance of Jewish tradition and of the surface of the Scripture record in the text of the Authorized Version. To one in such a state of contentment criticism is, of course, foolish and even wicked. On candid minds this work will make no favorable impression. One is pained that the good purpose of the writer is so misdirected, and feels compelled to caution the uninitiated not to take its many insinuations as statements of fact. (Revell, pp. 123. 75c. net.)

E. E. N.

Politics and Religion in Ancient Israel, by Rev. J. C. Todd of Natal, is a decidedly breezy volume. The author believes in higher criticism but does not hesitate to brush aside many widely accepted critical conclusions to substitute others, sometimes of an extremely radical character. One is tempted to call the book a collection of glittering generalities. To some extent it deserves such a characterization. On the other hand there is a method in its madness. It is the result of much thoughtful, scholarly study, and contains many valuable suggestions. But we are inclined to doubt the correctness of the general position of the book that the religion of Israel was the outcome of its politics, and we are not satisfied with the easy air of superiority with which our modern student passes judgment on the rugged simplicity of Amos and his predecessors. He comes near to saying that prophecy might have done its work far better if it had only more sympathy with the problems of the day. This book is not a book to be placed in the hands of a beginner. But for one who is able to hold his own it may serve to stimulate and suggest many new, helpful lines of thought. (Macmillan, pp. 334. \$1.50 net.)

E. E. N.

A new *Harmony of the Gospels* is that by John H. Kerr, D.D. The author states in his preface that his book grew out of the necessities of the classroom, since none of the existing harmonies met the need of an orderly arrangement of the Gospel material on the life of Christ. Presumably, this work is put forth as exhibiting such an orderly arrangement. On examination, however, we fail to discover any important rearrangement of the Gospel material. With one exception, we believe, all the changes proposed are in the early part of the so-called Perean ministry, where the Feast of Dedication, John x, 22ff, is placed after the events of Luke x-xiv. But any arrangement of the events of Luke x-xviii, 14, is quite conjectural and not a matter of prime importance. In one respect this new harmony deserves criticism. It professes to show the agreement and differences of all the parallel passages. But one would never infer from its pages that many sections of one of the Synoptic Gospels are often found in another in a very different connection. Perhaps the author does not count these parallel passages. No "orderly arrangement" of the Gospel narratives that fails to take note of such an elemental fact can furnish any real contribution to the literature on the subject. The book presents no discussions, simply the text of the R. V., with an introductory Synopsis and Index. (Am. Tract Society, pp. xxiii, 236. \$1.50.) E. E. N.

Among the now numerous booklets intended to give the general public an insight into the main subjects of modern Biblical study *The Present Problems of New Testament Study*, by Prof. Hill of Vassar College, deserves favorable mention. In an unpretentious way he introduces his readers to the textual and higher criticism of the New Testament writings. He offers no array of new theories or brilliant suggestions, simply the elemental facts clearly stated by one who knows much more than he has written down and writes in a spirit of helpfulness and hopefulness. (New York: Edwin S. Gorham, pp. 68. 50 cents.) E. E. N.

In the second series of "Historical and Linguistic Studies," issued by the University of Chicago, Dr. Allan Hoben treats the subject of *The Virgin Birth*. Our author aims to trace the history and use of the story of the virgin birth of Jesus in the Ante-Nicene Christian literature. He divides his subject into three heads, the first dealing with the New Testament sources, the second with the Ante-Nicene fathers, the third with the New Testament Apocrypha. In treating the New Testament sources for the story of the virgin birth, Dr. Hoben takes issue with both Resch and Conradi, coming to the conclusion that the narratives of Matthew and Luke were contemporary stories, independent of each other in origin. The passages in Ignatius, Aristides, Justin Martyr and the like, bearing on the question of the virgin birth, are quoted in full and carefully interpreted. Our author aims simply to trace the acceptance of the story in the Christian literature, showing its growing prevalence and undisputed character. The essay makes no pretense to originality, but is an excellent document to place in the hands of students who are entering upon the study of one of the uppermost questions in New Testament criticism. (University of Chicago Press, pp. 87. 50 cts.) E. K. M.

From the prolific pen of Dr. Wm. E. Barton we get a new life of Christ, entitled *Jesus of Nazareth, the Story of His Life and the Scenes of His Ministry*. The chief value of this rather sumptuous volume lies in its many well-selected illustrations and in its good descriptions, mostly based on personal observation, of the places once hallowed by Jesus' presence. The added chapter on The Christ of Art is of more than passing interest. Of the scientific worth of the work little can be said. It throws no new light on the many problems that lie beneath the surface of the Gospel narrative. (The Pilgrim Press, pp. 538. \$2.80.)

E. E. N.

In the spring of 1901 the Chicago "Record-Herald" published a series of letters from the well-known writer, William E. Curtis, describing his tour through Syria and Palestine. Mr. Curtis has since gathered these letters into a book entitled *Today in Syria and Palestine*, and tells us that it is intended not for theologians but for ordinary people. He made a "conscientious effort to describe the Holy Land and the historical scenes of Syria as they appear today to the eyes of the newspaper reporter." Our author and his party cruised along the coast of Asia Minor, entering Syria at Beirut. He pays a high tribute to the Protestant missionary work in Syria, of which he was an intelligent observer. From Beirut he went to Damascus, and from there gives us a succession of chapters descriptive of that ancient city, the Mohammedans at home, the women, the ruins of Baalbek, etc. The party then turned south to Tyre and Sidon, entering Palestine at Carmel and taking the usual trip to Nazareth. Some four chapters are given to Galilee, and then the travelers "go up to Jerusalem." Several chapters are given to the Holy City, and the trips to Bethany, Hebron, Shiloh, Jericho, and the Dead Sea are interestingly described. The volume is entertaining — many will find it quite fascinating. A newspaper reporter has an instinct for salient things, and Mr. Curtis has done credit to his profession. (Revell, pp. 529. \$2.00 net.)

E. K. M.

Professor Fisher's *Outlines of Universal History* has been recognized as a standard text-book since its appearance in 1885. It now appears in a new and revised edition. Changes have been made to bring the book into agreement with the growth of historical knowledge. The bibliographies which were a very useful feature of the older work have been revised by dropping less valuable books and adding later ones. An additional chapter brings the history of the world down to the close of the last century. The many students who have used this work for constant reference will find its value greatly increased by the revision. It is now the best short outline history in the English language. (American Book Company, pp. xvi, 689. \$2.40.)

C. M. G.

Alexander Campbell was a theologian of a type not much admired at the present day. A born disputant, there was added to his dialectic skill a corresponding facility in the use of language quite the opposite of gracious or complimentary to his opponents in debate. A theological tournament was his special delight, and the story of his life consists, in large measure, of reported doctrinal encounters with such as his ever-outstanding challenge inveigled or provoked into a trial of lances. Nevertheless, as the

founder of the Disciples of Christ, he occupies an important place in the religious history of the United States; and it is well that Mr. Winfred E. Garrison has written a treatise on *Alexander Campbell's Theology*. Of this little volume we are moved to say that rarely has it been our privilege to examine a more meritorious piece of historical work. Mr. Garrison lays special emphasis on Campbell's connection with the philosophical views of his age, and much space is devoted to a consideration of the genetic influences out of which his theological system was largely evolved. The author's grasp of his subject is masterly and his style a model of perspicuity. The book is, in short, a distinct contribution to the history of Christian doctrine in the United States. (Christian Pub. Co., pp. 302. \$1.00.)

S. S.

"Dean Farrar" is a name less familiar than "Canon Farrar," but under either title he has become widely known by his books. His fame as a preacher is less widely diffused, and his renown as a teacher is hardly known on this side of the ocean. But the right order of his life in time and intensity would probably be: Teacher, preacher, author. The work he did at Harrow and Marlborough schools as assistant and head master was the most strenuous and notable of his career. He is chiefly known to the public in this country as the rector of St. Margaret's, near Westminster Abbey. His many books were the result of his by-play in most engrossing school and parish labors. The record of his toil, in this recent biography, is something tremendous. A bibliography of his writings includes seventy-five numbers, very many of them running into a large number of editions. The "Life of Christ" has been through thirty editions; "Seekers after God," seventeen; "Eternal Hope," eighteen; the "Life of Paul," ten. Sixty-one of his seventy-five publications have been reprinted in this country. We would call especial attention to his sermons to young men at Marlborough School, entitled "In the Days of thy Youth," which we consider the best volume of its kind. It has run through eleven editions in England, but is not widely known in this country. Farrar's critical and theological writings have often been criticised as "popular" in distinction from "scholarly" and "scientific." However this may be, Farrar had the power of the extrusive as compared with the intrusive type of scholarship. He may not have been a scholar of original research, but he had the power of interpreting and making available the labors of the intrusive scholar, whose work might otherwise have never gained currency. Dr. Farrar has done more than any English writer of his day to scatter the new Biblical learning. This *Life of Dean Farrar*, written by his son, is made up largely of contributions of others skilfully woven into a narrative. The book is not so interesting as we expected it would be, in view of Farrar's wide acquaintance and varied labors. But much biographical material had already been published in Dean Farrar's own book "Men I Have Known." But the life is ample to disclose to us the rich personality of this remarkable man. (Crowell & Co., pp. 361. \$2.00.)

A. R. M.

It is a real service that Dr. Alexander Whyte has done to the students of the present generation in issuing his *Bishop Butler*. The book consists of two parts: First, an "Appreciation," which is just what it claims to be

and gives the reader an interesting and valuable presentation of the great bishop as he appears to Dr. Whyte himself, and to others who were also Butler's admirers, and from whose writings he freely quotes. The second part consists of excellently made selections from Butler's writings, and may fairly be called what the author denominates them, his "best passages." It is, of course, true that no short-cut method of this sort will really give a reader the full flavor of Butler. Still it is a great deal better to know him in part than not to know him at all or to know him only in conjunction with Paley as the upholder of an apologetic which is considered no longer of service. There is a certain earnest, somber soberness about Butler that, with the labored heaviness of his style, repels from his pages. And yet he looms a colossal figure in the history of English thought, and it will be well if men of our day, through such a book, enter into more of sympathetic appreciation of his greatness. It is not to be expected that he will again be to any man what he was to Gladstone. But he deserves to be vastly more than the neglected shadow of a name. Modern thought owes too much to him for the disesteem in which he is too often ignorantly held. (Revell, pp. 223. \$1.00 net.)

A. L. G.

Orlando J. Smith is a zealous propagandist of what he believes to be new truth, and is a little inclined to think that all he utters belongs to this category. He has the gift of the dogmatic epigramist, has read not a little and written a good deal, and in his last work he says exceedingly well some things that are exceedingly true. But we are a long way from believing that in his idea of *Balance* he has reached *The Eternal Verity*. In metaphysics he is a thoroughgoing dualist; in ethics a crude utilitarian; in religion a combination of Lord Herbert of Cherbury and Matthew Arnold. He has discovered that cause and effect are necessary and exact correlatives, that action and reaction are equal; hence he concludes that "Balance rules the world." This, he holds, is a proposition so broad that it embraces what is the ultimate nature of all true religion—"the recognition that right rules the world." Hence the fundamental harmony of science and religion easily follow. The book represents another of the numerous vagaries which, within the last few years, have been swarming about the borderland between science, philosophy, and religion. (Houghton, Mifflin, pp. x, 146.)

A. L. G.

Rev. Geo. Jackson of Edinburgh, in *The Teaching of Jesus*, has given us a splendid illustration of good scholarship in the service of earnest, plain, practical exposition of the Master's teaching. The book is a model of its kind and may be studied by all with profit. Fortunate indeed were the evening congregations of working men and women who listened to the discourses which go to make up this volume. We commend it to the careful attention of all preachers of the Gospel. (Armstrong, pp. 252. \$1.35 net.)

E. E. N.

From Talk to Text, by Addison Ballard, D.D., is interesting as a contribution from a professor of logic to spiritual themes. It is not a book of sermons, but is full of stimulating suggestion for sermons. The meditations of the book, in short chapters, generally start from some point of

modern thinking, or some fact of modern usage, or some conclusion of modern science, and go on to exploit some spiritual equivalent or corrective, leading up to a Scripture text often or to a doctrinal principle. The charm of the book consists in thus reversing the order of the preacher and going from talk to text, instead of from text to talk. This method is very suggestive, and ought to furnish the pulpit with processes of thought going on in the pews, and among cultivated and earnest lay scholars on the themes of the spiritual life. (Longmans, pp. 190. \$1.00.) A. R. M.

We are familiar with Dr. F. B. Meyer's sermons and expositions of Scripture. But it will add to our interest in him and our indebtedness to him to read some of his *obiter dicta* on subjects not directly doctrinal or homiletic. In *Religion in Homespun* he discusses with much freshness and force, and in a homely and familiar way, such topics as Sunday Observance, Service and Servants, Neighbors, Leisure Hours, Christian Communion, True Gentlefolk, etc. The volume is full of valuable thoughts from a man who has been a keen observer both as a pastor and citizen. (Revell, pp. 208. \$1.00 net.) A. R. M.

This book, entitled *Great Revivals and the Great Republic*, is a study of American history from the point of view of the relation between religious history and civil development. It is designed to show that the security of our institutions depends upon an evangelical and evangelistic type of Christianity. It contains extensive accounts of the historic revivals in this country from "The Great Awakening" to modern times. The author makes too little account of other types of religious activity and other forms of Christian service to satisfy the scientific student of religious conditions, but he makes emphatic a form of preaching and a type of activity which is apt to be observed in our day. The book is timely, and full of important information. (Pub. House of M. E. Church, South, pp. 286. \$1.25.) A. R. M.

It is a notable undertaking to issue a *Year Book of Social Progress*. Nothing could be more valuable to the reformer and for the pastor than to have reliable up-to-date facts available for use. A book issued from the Institute of Social Service by Dr. Strong, backed by the staff at his disposal of expert workers, in touch with theoretical and practical sources of information, ought to be a volume having a wide circulation, and having its place beside the "World Almanac," "The Statesman's Year Book," etc. The editor of this book has also had the expert aid of Mr. Bliss, editor of the "Encyclopædia of Reforms."

The Year Book has for contents: General Demographic Statistics, Vital Statistics, Industrial Conditions, Educational and Religious Statistics, Data on Poverty, Crime, Intemperance, etc. An index refers to the various topics of reform discussed in the volume. The latest statistics upon social problems are always in demand and not easily accessible. We prophesy that this annual volume will be in great demand, and hope that this demand will be such as to enable the publishers to make it even more exhaustive than this first year's book. It is a fine idea, finely started on a course of practical usefulness. (Baker & Taylor Co., pp. 273. \$1.00.) A. R. M.

The books regarding the boy are increasing. Never was more done for the young than just now. The organizations of the church have been predominantly feminine all along the line until lately. Now men's Bible classes and young men's leagues and boys' clubs are engaging wide interest and attention. Mr. Forbush and Miss Buck have recently issued notable contributions regarding the boy and boys' clubs. Now we have another: one by Charles Stelzle on *Boys of the Street—How to Win Them*. He writes from experience and says some things which only a man can say who has been a boy brought up in a boy-club atmosphere. He was a member of the first boys' club started in America, forty years ago, and has been conductor of a number of clubs, conducted on both the mass and the group system. He brings out very clearly the reasons for boys' clubs, discusses the object of the work, distinguishes various kinds, shows some things a club may do, draws a clear idea of what a constitution and headquarters should be, takes up religion in the club, and gives practical directions to club managers. The book is designed chiefly for clubs made up of boys gathered outside of church constituencies, but its principles and programmes will be of help in working with boys in our homes and Sunday-schools. It is one of the best manuals available. (Revell, pp. 96. 50 cts.)

A. R. M.

A novel which has created considerable interest upon a theme in which ministers are interested is entitled *When It was Dark*, by Mr. Guy Thorne. It is the story of a great conspiracy entered into by a rich Jew and a venal archbishop to forge a tablet with this inscription: "I, Joseph of Arimathea, took the body of Jesus the Nazarene from the tomb where it was first laid, and laid it in this place." "This place" had been carefully selected near Jerusalem by the conspirator, the inscription placed, and the surroundings rendered ancient by modern skill, etc. At an opportune time it was discovered. The object of the novelist is to portray the awful effects upon society, spiritually and ethically, of the discovery that the Resurrection was a delusion. The effect upon different classes of society and upon different ranges of thought and experience is written up in a story of considerable bulk. The characters in the fiction are fairly well developed, and the personal and social deterioration consequent is elaborated in a gruesome way. There are elements of power in the story, and the evident design of the author is to show how deeply our faith is involved in the Resurrection, and how only a deep religious experience could meet such a discovery if it were really made. But the work is melodramatic in the highest degree, has little literary value, though in places it has considerable dramatic power. (Putnam, pp. 321. \$1.20 net.)

A. R. M.

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

On May 11 there died at San Bernardino, Cal., John Lawrence Thurston, '02, the pioneer representative in China of the Yale Foreign Missionary Society. Mr. Thurston was in his thirtieth year, having been born in 1874 at Whitinsville, Mass., where his father has been pastor since 1871. His studies were at Worcester Academy, at Yale College, where he graduated in 1898, two years at Auburn Seminary, and one year at Hartford, graduating in 1902 with the degree of B.D. The year between his college and seminary courses was devoted to work with the Yale Missionary Band, a group of student volunteers who moved from place to place stimulating interest among young people in foreign missions. Soon after his graduation from the Seminary he was married to Matilda S. Calder of Hartford, who had already served as missionary in Asia Minor, and in October, 1902, they sailed for China. Mr. Thurston's first year was spent almost wholly in preliminary investigations, especially as to the best place for a permanent station. This year closed with the decision of the society to locate its projected college at Chang-sha, the capital of the newly-opened province of Hunan, south of the Yangtse River. By this time, however, Mr. Thurston had contracted tuberculosis, and was ordered to California in hopes of recovery. At first he was full of expectation of a speedy return to work, but the hold of the disease could not be shaken off.

Mr. Thurston had a peculiarly exuberant and indefatigable nature. His mind was versatile and alert, and his talk vivacious and bright. His whole life was marked by earnest Christian zeal, and there can be no doubt that he threw his entire self into the work to which he had consecrated himself. Humanly speaking, it is most pathetic that he should have been cut off at the threshold of productive activity. But who can tell what fruits his character and example may yet have in the evangelization of the Middle Kingdom?

Joseph C. Bodwell, '71, after seventeen years of service as pastor at Lyndonville and East Burke, Vt., has resigned.

Millard F. Hardy, '78, for seven years pastor at West Townshend, Vt., has accepted a call to East Jaffrey, N. H.

The Missionary Herald for June contains important letters and reports from Franklin M. Chapin, '80, and Edward H. Smith, '01, both of China.

Pilgrim Church in Cleveland, O., where Charles S. Mills, '85, has been pastor for thirteen years, received recently 124 new members at one time, 108 on profession. This extraordinary ingathering, the result of special Lenten services, raises the total membership close to 1,100, making the church one of the largest in the denomination. The growth in membership during Dr. Mills' pastorate has been nearly 250 per cent. The Sunday-school has about 1,000 members. The annual benevolences amount to about \$6,000, and the home expenses about \$15,000. The workers regularly employed number thirteen, with as many more in occasional service. Besides building its finely-equipped church edifice, the church has an endowment fund of \$50,000, which it hopes soon to double. These are surely signs of vigor and enterprise as applied to the solution of the city-church problem.

Hollis A. Campbell, '86, has retired from his pastorate at Seymour, Conn., after a faithful and fruitful service of twelve years.

Oliver W. Means, '87, accepts a call to the Emmanuel Church in Springfield, Mass.

In the *Congregationalist* for June 4 E. N. Hardy, '90, of Quincy, Mass., has a comprehensive article on "Men's Clubs as a Branch of Church Work."

Willis M. Cleaveland, '91, after eleven years of service in various Methodist churches, is about to enter the ministry of the Episcopal church.

William S. Walker, '91, has been obliged by the ill-health of Mrs. Walker to relinquish his charge at Chester, Mass.

In February Haig Adadourian, '93, tendered his resignation from the pastorate at Manomet, Mass., where he has been assiduously at work for seven years. The church earnestly sought to change his purpose, but in vain. In finally acceding to his request the members of the parish placed on record a singularly hearty and affectionate estimate of his work on their behalf.

Reports continue to come of the prosperity and enthusiasm of the church at Sayville, N. Y., under the leadership of Arthur F. Newell, '93. Its debt has recently been reduced from \$17,000 to \$13,000, partly by special gifts at Easter and partly by a legacy.

Ozora S. Davis, '94, for four years pastor at Newtonville, Mass., has accepted a call to the South Church in New Britain, Conn., the largest Congregational church in the state.

Giles F. Goodenough, '96, after service at Ellsworth, Conn., for six years, was installed on May 18 at Tarringford, about twenty miles to the east. C. H. Barber, '80, W. F. Stearns, '86, and T. C. Richards, '90, participated in the service.

A. Ferdinand Travis, '97, has accepted a call to remove from Kensington, Conn., where he has been for four years, to Hopkinton, Mass.

After six years of earnest work at Winter Park, Fla., Charles P. Redfield, '98, has resigned.

The church at Adams, Mass., where J. Spencer Voorhees (grad., '97-'98), is pastor, has raised \$16,000 to pay off its debt and redecorate its auditorium.

Frank A. Lombard, '99, who is at present in this country, has been chosen Dean of the Doshisha, where he has been teaching for several years.

Walter R. Blackmer, '00, whose resignation at Marietta, O., to accept a call to another field was noted in our last issue, has been induced by the unanimous desire of his present church to remain as its assistant pastor.

Edward P. Treat, '00, who has been pastor at Irasburg, Vt., since his graduation, has accepted a call to Richmond in the same state.

Louis A. Goddard, '01, has resigned his charge at Somers, Conn.

Edwin G. Crowdis, '02, was ordained and installed at Menasha, Wis., on May 26, Fred T. Rouse, '86, being one of the participants in the exercises.

Philip A. Job, '03, has accepted the pastorate of the church at North Falmouth, Mass., and is already at work.

Ashley D. Leavitt, '03, was installed pastor at Willimantic, Conn., on May 25.

Warren A. Seabury, '03, was ordained at the Center Church, Hartford, on June 9, Professors Jacobus and Merriam having part in the service.

The class of 1904 enters upon active work as follows: Florence E. Bell, missionary to China under the Presbyterian Board; Irving H. Berg, pastor of the Dutch Reformed Church of Watervliet, N. Y.; Harold G. Booth, pastor at Riverside and Vassalboro, Me.; Claude A. Butterfield, pastor of the Union Church at Ludlow, Mass.; Herbert E. B. Case, missionary at Guam under the American Board; J. Merle Davis, fellow of the Seminary in Germany; Thomas J. Elliott, pastor of the Presbyterian Church at Noroton, Conn.; Richard S. M. Emrich, graduate student at Hartford for one year; Edward O. Grisbrook, pastor at Poquonock, Conn.; Charles S. Gray, pastor at Wilson, Conn.; Kihachi Hirayama returns to Japan; Clayton J. Potter, pastor at Lenox, Mass.; Richard S. W. Roberts, pastor of the Free Baptist Church at Worcester, Mass.; Charles K. Tracy, missionary to Turkey under the American Board; Philip C. Walcott, assistant pastor of the Asylum Hill Church in Hartford; Katrine Wheelock, instructor in the Biblical department of Wellesley College; Ernest A. Yarrow, missionary to Turkey under the American Board. William M. Proctor, a former member of the class, has been called to Plymouth Church in Spokane, Wash. Messrs. Tracy and Walcott were ordained at the Asylum Hill Church in Hartford on May 27, President Mackenzie preaching the sermon.

Seminary Annals.

THE INAUGURATION OF PRESIDENT MACKENZIE.

At three o'clock in the afternoon of May 25th were held in the Center Church the formal exercises introducing Dr. Mackenzie to the Presidency of the Seminary and to the professorship of Christian Theology.

The body of the church was reserved for the Seminary and its guests, who came in procession from the adjoining chapel, wearing academic costume. The order of the procession was as follows: first, the officers of the Pastoral Union; second, the Trustees; third, the Faculty; fourth, the invited guests; fifth, the students; sixth, the Alumni and members of the Pastoral Union; and seventh, passing between the others as they stood in their pews, the President of the Board of Trustees and the President-elect, followed by those who were to participate in the exercises of the afternoon.

The program as printed is given herewith. The Inaugural Address heads our contributed articles. The other addresses of the day are given in full.

Professor De Witt, who was to have spoken for Princeton Seminary, and President George, who was to have represented Chicago, were at the last moment detained, and were unable to be present.

The exercises were throughout most impressive, and the occasion was not inaptly characterized by one of the leading Hartford papers as "the most notable academic function Hartford has yet had."

PROGRAM.

1. ORGAN PRELUDE.
2. READING OF EPHESIANS II. 19-III. 10, AND PRAYER. By Rev. Rockwell Harmon Potter.
3. INDUCTION INTO OFFICE OF THE PRESIDENT-ELECT, by the Acting President of the Board of Trustees, Reverend Lewellyn Pratt, D.D.
4. GREETINGS FROM THEOLOGICAL INSTITUTIONS, the Oldest of their Respective Denominations:
 1. Andover Theological Seminary. By President Charles Orrin Day, D.D.
 2. Princeton Theological Seminary. By Professor John De Witt, D.D., LL.D.
 3. New Brunswick Theological Seminary of the Reformed Church in America. By President J. Preston Searle, D.D., LL.D.

4. Newton Theological Institution. By President Nathan Eusebius Wood, D.D.
5. Boston University School of Theology. By Professor Henry Clay Sheldon, D.D.
6. Berkeley Divinity School. By Sub-Dean Samuel Hart, D.D.
5. GREETINGS, PERSONAL, TO THE PRESIDENT:
 1. Chicago Theological Seminary. By President Joseph Henry George, Ph.D., D.D.
 2. New College, Edinburgh. By Professor Marcus Dods, D.D.
6. GREETINGS FROM THE ALUMNI. By Reverend Edward Frederick Sanderson of Providence.
7. GREETINGS FROM THE FACULTY. By Dean Melancthon Williams Jacobus, D.D.
8. HYMN No. 776. "The Church's One Foundation."
9. INAUGURAL ADDRESS. By President Mackenzie.
10. DOXOLOGY.
11. BENEDICTION. By President Mackenzie.

INDUCTION INTO OFFICE.

Dr. Pratt, in the formal act of inauguration, spoke as follows:

Threescore and ten years ago this very month the charter of what was then called The Theological Institute of Connecticut was granted by the legislature. The governing board of the institution had already been organized, and had elected as the first President of the Seminary the Rev. Bennet Tyler, D.D., to whom the inception of the enterprise had been largely due. President Tyler remained in office for twenty-three years, serving also as Riley Professor of Christian Theology.

Throughout the transition period during the Civil War, and after the removal of the Seminary from East Windsor Hill to Hartford, the office of President remained vacant.

It was not again filled until 1888, when the Rev. Chester D. Hartranft, D.D., who had already been for ten years Professor of Ecclesiastical History, was installed as President. For fifteen years he continued to exercise the functions of both President and professor — for the last five years in the chair of Christian Theology. About a year ago the condition of his health obliged him to relinquish both offices, after a total service here of twenty-five years.

As speedily as possible the Board of Trustees proceeded to fill the two vacancies thus caused by the choice for both of them of the Rev. William Douglas Mackenzie, D.D., of the Chicago Theological Seminary, for whose formal induction we are here gathered today.

Dr. Mackenzie, it is my privilege on this occasion to welcome you into the honorable succession to Dr. Tyler and Dr. Hartranft — the one the founder of the Seminary, the other the organizer of its present plan of instruction. On behalf of the Board of Trustees of The Hartford Theological Seminary, and by their direction, I hereby designate and appoint you Professor of Christian Theology on the Riley Foundation and President of the Seminary.

Dr. Mackenzie, replying, said :

I have accepted and now undertake these offices with profound gratitude for the confidence of the Board of Trustees, with joy and faith in the sympathy and support of my colleagues on the Faculty of this Seminary, and with trust in the mercy and strength of Almighty God.

Dr. Pratt then responded :

It is with great joy and with great confidence that we now commit to you the varied duties of instruction and of administration that these two offices involve. Upon the weight of responsibility and the breadth of opportunity that they bring with them I do not need to dwell. In the mighty work of the Kingdom of God we know that the Master Workman is God Himself, whose teaching and support are our only hope and our perfect assurance. May His presence attend you in all your thoughts and words and deeds, and may His blessing rest richly upon you and upon all your associates through many years of fruitful and joyous service!

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

ADDRESS BY PRESIDENT DAY.

To those who have watched the distinguished career of the man for whose induction into high office we have met today, it seems that in coming to New England he comes home. Some years ago Dr. Mackenzie invited me to be his associate in the New England Church, Chicago. He was to preach, and I was to practice. Now that he comes to the New England land, I accept personally and heartily the association. And what more fitting than that, from Scottish training, authorship, leadership, mediatorship, he should come to America, and by the way of that great center of life where all American problems meet, to this institution, with its broad outlook, manifold gift, and high progressive ambition? We, who believe still that the intellectual and spiritual leadership of the country has not altogether passed

from New England, discern in all this the guiding hand of God and call upon all men to say Amen.

Andover Seminary says so. Are we the oldest? We are old enough to have come to be loved, to deserve to be honored, to be disciplined enough to be generous. The greeting from a seminary which can fairly claim to have fought some fights in which the church at large and all theological science derive benefit, can surely bring a greeting, as though from strong man to strong man, which has a value, especially since it is weighted with the most sincere good will, confident assurance of fraternal co-operation, and high hopes which we believe to have their foundation in the certainties of the Kingdom of God, that, noble as has been the career of Hartford Theological Seminary, it is upon the threshold of a period of service more fruitful because more closely adjusted, more far-reaching because evidently laying hold upon deeper and vaster forces, for the new age upon which we have entered. Andover looks to Hartford to do a work not only on the established lines of theological training, but in the interest of a broadening stream of spiritual gifts, in which it is filling the place precisely like which no other seminary in the land occupies. Each of our seminaries has a strong individuality, based upon unique and inspiring history; each is doing a work in its own place, which could not be lost out. We are seven, and that means completeness. Nor is it true, as in the poem, that one of the seven is in a graveyard. Andover is nearer a graveyard, but e'en in the ashes of Park, Phelps, Stuart, Churchill, Smyth, and others glow their wonted fires, fires enough to kindle a beacon yet; while Bangor, Yale, Oberlin, Chicago, Pacific, represent a line of coast lights, which shall still guide the state away from the rocks of error into the port of truth. All of these rejoice and give thanks, that on this promontory the light from Hartford Seminary is about to blaze out more clearly and efficiently than ever before.

Hartford Seminary is about to strengthen our whole life as churches in certain respects of paramount importance:

1. We are, in a sense, at a crisis in the history of Congregationalism, not a crisis, as some have affirmed of late, threatening disaster, but one which compels energetic adaptation going on with a constant review of our first principles and high faith in our gift. At the present moment the religious touch with human nature seems to be of a somewhat superficial character. There is a decided trend toward external and institutional frame works — or shall one say crutches? It is for Congregationalism, as the religious exponent of American life and as a means of touching motives at their base, that we are standing for, not exclusively

but inclusively. Because of the antecedents of your new President, as well as of your own catholic, and, in view of your foreign missionary interest, your cosmopolitan spirit, we cannot but see in this seminary a strong and welcome force for the work we strive to do.

2. The ministry itself is at a similar crisis. Some one has called it the tragic profession. Call it rather the heroic profession. It certainly is that, but that makes it so honorable. When in the memory of the oldest here has the religious life of our colleges and universities been more pronounced? The rise of the Young Men's Christian Association movement into a new form and force, the student volunteer movement, the increasing emphasis upon manly character and public service as the true college product, are most significant. But the work of the church needs the highest powers of education. There is coming to pass a famine of leaders for our churches and for others. This means the providing of supply. Never were doors so opening at home or abroad, in city and even in country districts, and unto the ends of the earth, to those who have eyes to see and heroic hearts ready to do and to endure. This inauguration lifts up a voice of confession of all this. It is a vindication of the ministry of the gospel. Its note is a bugle call for good soldiers of God.

3. Once more, we are appreciating the gift by Hartford Seminary of a certain quality of spirit, most of all needed. I mean courage. Our Congregationalism needs more courage. Our ministry needs to be awakened to courage. Now, the history of each one of our theological seminaries is that of splendid courage. Had they made no other gift to their generation this would have been worth it all. But in this gift Hartford Seminary is second to none. It has shown its courage all the way through, and is showing it today. It revealed it when, impelled by honest conviction, it took ground against men bound by every tie of history and consanguinity. Much later it showed courage in leaving, at the psychological moment, the hilltop at Windsor, just as there are some who believe that a very different moment commands Andover to stay on her hill. It was a courageous act to select a President from a church of different ancestry from ours, which act a quarter of a century has stamped with divine approval. In the days since, its progressive welcome to new teaching, and especially its vigorous breach with fettering conventionalities in the interest of inclusive adjustment to the imperative needs of the present age and of living men, have called for and revealed courage. President Tucker wrote me a few days ago that educational currents are moving so swiftly that a point of view a dec-

ade old would set one far off from the course. Hartford Seminary has been brave enough to determine to stay with life at its deepest, and move forward with God therein whatever it cost.

Now, then, to match this high spirit there comes a high-spirited man, a modern man, a man of vision, a man who has aimed to have his life so hid with Christ in God that the very secret of that divine Person might be whispered by the Spirit, while men preached the word, to the waiting hearts of men; a man all the better American because a foreigner, and all the better head for a seminary with the foreign missionary emphasis because he went around by Chicago to reach Hartford; a Congregationalist of the inclusive type, a man himself of spiritual courage. All hail, then, to this new man, for the new age, at the head of an undaunted, united, progressive, adjusted institution established to seek and to apply the masterfulness of the truth of God!

ADDRESS BY PRESIDENT SEARLE.

In this region the homestead happily is still a precious fact. Here the home week and the Thanksgiving reunion are prominent features of each year's life. One needs, therefore, only to mention the thrill of interest and affection with which the son after long absence stands again amidst the loved and familiar scenes of his childhood days in order fully to be understood. Elaboration is superfluous. My thought as to this is already distinctly before your minds. Not unlike this is the eager interest with which one may imagine an aged parent after journeying afar looking upon the scenes amid which a beloved son has so wrought as to bring distinction upon himself and to create abiding beneficent results for his fellow men. It is this latter feeling which thrills me today, as, representing a seminary with six score years of life behind it, I look about on scenes far more familiar to most of you than to myself, which yet make a distinct appeal to me, because here a Riddle and a Taylor, honored and beloved sons of ours, have wrought for many years, and because here a Hartranft, also our honored and beloved son, accomplished so much in the strengthening and expansion of this institution. It is not becoming, perhaps, to dwell farther upon all this, but you will pardon me if I have already gone too far, when I add that the word "beloved" as I have just used it of your Honorary President passes over from an official into a personal expression of deepest feeling. Dr. Hartranft was the pastor of my student days, and when, during seminary life, the crisis which comes sometimes to most of us, in which the powers of unbelief concen-

trate themselves for attack against us, came to me and faith seemed almost gone, it was a single clean-cut sentence from him, rolling and crashing in the magnificent tones we all remember, which God used with the flash and force of the lightning to scatter that assault, I trust, forever.

It is thus, Mr. President, more than a fraternal greeting which the seminary at New Brunswick sends to you of Hartford, as you enter upon your eighth decade of conspicuous and increasingly successful service. It is more than a fraternal greeting which we bring to him, a workman already approved, whom you have summoned to your leadership. That your years together may be many and your labors even more abundant is the prayer of our hearts.

Nor can the expression of desire for your largest success be a mere formal one in any Christian heart. In the present day it must be, and is, the outcome of anxiety, real, alert, profound, intense. When in all the history of Christianity have problems so massed themselves before the Christian teacher as now? In both fields of interpretative theology, in that of the historian and of practical theology, new ones seem born each day, each certain sometime to pass over into the field of the systematic theologian, a field always, and, perhaps, eternally to be, prolific in problems of its own. He who passes from the professor's chair to the President's desk must carry all these with him, to react upon the multiplying problems of administration, complicating themselves as these do with unnumbered others on another side and forced upon him by the incessant movement in the worlds of secular education and of finance, to say nothing of ecclesiastical relationships where these exist. Time forbids the discussion here, and even the specification, which on some occasion like this, or in some gathering of seminary Presidents, we all doubtless should like to hear. I can only say that every successful step you take, every perplexity you solve, will in measure reach and bless us all. We must be anxious — our prayer must be insistent for you.

And I am sure that we do not lift this prayer in vain. The very massing of these problems, formidable as it is, is not a menace but a challenge to Christian faith, the faith which sometime shall overcome the world. We care overmuch for human interrogation points only when we forget how little God cares for them. He can not even falter, who, remembering sure promises, seeks not merely for light from within to shine upon his pathway, but confidently for light from above, white light, to beat down upon it; who remembers that there is a Guide into all truth, living, personal, sympathetic, very close to all who look and long for His inbreathing and who earnestly strive to walk in Him.

ADDRESS BY PRESIDENT WOOD.

It is with peculiar pleasure that Newton sends her greeting to Hartford and to her new President. I am sure that in some sense the almost five millions of Baptists may be speaking through me today, simply because I represent the premier theological seminary of our body. We are not so very much older than Hartford that we can take on paternal airs, although we are almost fourscore years old. Nor can I, as the head of that institution, take on paternal airs toward President Mackenzie, because he stands in the same office as I do, being third in that office in the eighty years. And I can bring this greeting from Newton more gladly today because I do it not only officially, but can also do it heartily.

I suppose no seminary knows quite how other seminaries think about it and estimate the quality of its work. But we at Newton are accustomed to look to the Hartford Theological Seminary as in the very forefront of theological work in many respects. We are very watchful of them, peculiarly at one point. So far as I know, of all of the seminaries, Hartford Theological Seminary has turned itself into a system of applied Christianity. It has learned the secret of applying truth. We fancy that somebody, I do not know who, possibly all the faculty, have gotten the point of view that truth is to be looked at not merely from the speculative or metaphysical or even the scholastic side, but from the side of its applicability. And I have sometimes thought that every man in the chairs of instruction in the Hartford Theological Seminary was primarily a professor of applied Christianity. They have been so fertile in expedients for meeting present conditions, they have been so quick in emergencies to grapple with present problems, and they have been so eager and courageous in giving their best service to meet the difficulties and pressing needs of our times, that they have commanded our unbounded admiration at Newton. And if we cast our eye about the horizon and look at the theological seminaries (and these other brethren, the representatives of other seminaries, will pardon me), our eyes quite likely rest last of all, if not first, upon Hartford, and I speak freely of this because in many respects we are seeking to follow Hartford — shall I say at a distance? I hope near by; it may be abreast, I wish it were so. Hartford has been signally interested in foreign missions; so have we. One-third of all our students are volunteers. We have sent into the foreign field more than one hundred men into every part of the land. We look across New England and find that Hartford is pushing eagerly to the front in this service of carrying the gospel to every part of the world. Then we have discovered at Hartford a kind

of sobriety in theological thinking — a kind or quality of theological sanity. I have never discovered that Hartford was at the rear; I have never discovered she was exactly at the front in speculative work, but I have discovered over and over again in her work, in her men, and in the writings of her professors, a kind of balance — sanity — which I am frank to say I greatly admire and which I wish we might follow at Newton.

So in view of this I bring very hearty greetings to Hartford and to its new President. New England is not altogether unfamiliar with theological discussion, and this very historic spot where we are gathered today is not unfamiliar with theological dispute and theological questioning, but it seems to me that now when Scotland, the land of theologians, sends a man with the sinew and fibre of strong Scottish theology, made cosmopolitan by residence in Chicago, and he comes to this land of theology, we have a right to expect something very excellent in quality, something of the very highest type in leadership. Professor Mackenzie, we shall expect great things of you, and if we do not meet often, you will remember that from our hilltop near Boston we look across New England and are well aware on this side of New England you are keeping theology straight, as we are trying to keep it straight on that side. I am not sure that President Mackenzie has so onerous a task as we have, because we happen to be situated in the midst of theological seminaries, and, of course, we know that Newton is setting the example of sobriety and soundness and scholarliness and evangelical zeal for all of them. And really, that is a very difficult task when you think of it. I think I may in all soberness say that, in the spirit of their work, in the sobriety of their theology, in their earnest love for scholarly research in the scripture, and their passionate love for the scripture itself, Newton and Hartford are very much at one, and for this I thank God, and, personally, I take heart today, because one who is so eminent in his department, one who is so thoroughly in sympathy with all evangelical truth, has come to the presidency of the Hartford Theological Seminary. And so, without discussing theological questions, which I scarcely feel I ought to do today, I may say out of my heart that Newton sends her warmest greetings to Hartford and to her President, and wishes for her a continuance and large increase in all the wide and distinctive usefulness which has characterized Hartford from its founding until this very hour.

ADDRESS BY PROFESSOR SHIELDON.

It is my office to bring the greeting of the School of Theology of Boston University. The office is a grateful one; for nothing

forbids that the expression of good-will which I am expected to voice should be most sincere and cordial. No one in the Boston faculty is conscious of any ground for other than perfectly friendly feelings toward the Hartford Theological Seminary. It is true that some of us remember that one reason for founding the institution was a felt demand for a protest against the Arminian teaching which had begun to invade the Divinity School in New Haven. But we presume there has been a considerable evolution since the days of Bennet Tyler, and that more recently you have not judged that opposition to Arminianism enters specifically into your vocation. Very possibly you still consider it a part of your mission to look out for your twin sister in New Haven, and to see that she does not stray too far into the paths of liberalism. But that is no ground of objection on our part. Indeed, we are quite ready to admit that such watchcare may be in the providential order.

As there is no grudge on the side of the Boston school toward you, so we are happy to believe that you entertain no grudge against us. Possibly some of you may have been reminded of Wesley's famous saying, "The world is my parish," and have thought that the Boston school has been acting on that aggressive maxim in educating so many Congregational ministers. But you have observed that we have done nothing by choice or set purpose in this matter. You have also reflected on the fact that, so far as the ministers furnished by our school to Congregationalism have been of Methodist antecedents, the responsibility for the contribution manifestly rests with the Congregationalists, since it would not have happened but for very low fences and inviting pastures. Accordingly you attach no blame to us, and the conclusion stands that no cloud of jealousy dims the brightness of that sky which includes in a common embrace our respective domains.

We are glad to greet our brother workmen — the new President and all associated with him — in this honored seat of sacred learning, on the threshold of the new century, and to bid you Godspeed. We recognize that it is a difficult time for theological educators. But, just because it is a difficult time, it is an era of grand opportunity. The difficulty arises from the presence of new factors that press in and claim attention. The presence of these new factors means an opportunity to enrich the inheritance which has come down from the ages, if only the right adjustment can be made between the old and the new. To mediate between these, to reconcile the claims of conservatism with the claims of progress — this is the great and insistent task of theological education in the present. There is no staving it off or putting it

aside ; and any party which attempts this is certain to be stranded as respects leadership and permanent influence.

In the opinion of those whom I represent no theological teacher can fulfill the special demands of the time whose soul is not filled with reverence and affection for the treasure in the historical inheritance. No more can any teacher meet those demands whose mind does not turn toward the newer learning in the spirit of patient inquiry and genuine catholicity. An immovable conservatism and a rash liberalism are alike disqualified to meet the exigency which confronts us.

In this great and necessary task of mediating between the old and the new, may it be the high honor of the Hartford Theological Seminary to take a signal part. May each succeeding decade of the century witness the increasing lustre and enlarged usefulness of this school of sacred learning!

ADDRESS BY SUB-DEAN HART.

I have no authority, Mr. Moderator, to speak for the Episcopal Church, but it gives me pleasure to say that I have the hearty approval of my Bishop in bringing today a word of greeting. The institution, a salutation from which is committed to me in the enforced absence of the Dean, is not the oldest of our name in this country, and is far from being the largest or the best endowed. But it is the oldest in New England; it is nearer to your seminary than any other of our name; it had its cradle in academic halls in this fair and home-like city, removing hence in ample time to allow a home to be made ready for your institution when it was removed from East Windsor Hill; it bears the name of one who was indeed a Dean and a Bishop in an establishment which was not especially admired by New Englanders, but who was a generous patron of learning in this part of the world, and whose name, honored in Connecticut for his gifts, is honored on the Pacific coast for his prophetic vision and his almost prophetic learning; its founder, the first Bishop of Connecticut, who for nearly half a century guided not only its corporate life but also the studies and the minds of its students, was deservedly reckoned as among the foremost of the influential citizens of this ancient commonwealth; and especially of late years your school of the prophets and ours have been good neighbors, interested in each other's affairs, and (I venture to say) learning something from each other.

A church which, like our own, makes it one of her highest claims that in her place she is, what the Church Catholic is for all mankind, "the keeper and witness of Holy Writ," can never fail to lay great stress on the importance of the study of God's

word written; a church which recognizes it as her first duty to worship the Triune God, even as her Divine Head stands in heaven as the great Worshipper, but joins closely with this the responsibility of teaching God's truth as revealed by the same Divine Head, appealing to the Scriptures for proof of her message, can never be indifferent to anything which can illumine the sacred page; a church which believes that she is empowered by the manifold gifts of the Spirit to build men up in the faith of the ages, and thereby to guide them into that knowledge of God and of His Son in which stands eternal life, may not decline to enter upon any part of study which may disclose the meaning of words written by sacred historian or poet or seer, by prophet or apostle. I speak for myself, and thankfully confess my obligation to pages which have recorded the results of honest and reverent study in your halls, study which became of service because it had its purpose and its issue in teaching; but I know that I speak for others, and with great confidence I say for many in our communion who have ventured to look into the mysteries of Scripture, its purpose, its plan, its method, and who have felt the responsibility of teaching what St. Paul called its much-variegated wisdom, that to such institutions as this, in which the Word of God is studied with the keen insight of well-trained intellects and the careful judgment of well-balanced minds and the reverence of souls which know Whose is the word they would learn and teach, we all are debtors. It is as recognizing our debt, and as hoping that the debt may yet be increased far beyond our individual ability to make payment, that I offer to this seminary our congratulations on this auspicious day, and bid its new head Godspeed in the work for which we all believe that he is furnished by natural endowment and by gifts of experience and of scholarly labor. To study and to teach — it is no unattractive field of duty which opens before the mind and the soul of one who is called to it; to be for a while the guide and the pastor of those who in the bright days of consecrated youth recognize a call from above to be the shepherds of men's souls and their guides into Divine truth — it is no light responsibility which some are called to undertake; but when, with the hearty approval of those who know the task and what it requires, the burden is placed on strong shoulders, we all pray that the master and the disciples, "he who wakens and they who answer," may in the truth be led into ever new visions of the eternal truth.

ADDRESS BY PROFESSOR DODS.

Though I come from the home of theology, I bear no commission from any of our four Scottish universities, not even from

any of her theological halls outside of these universities, but I know that in very cordially, and I might say sympathetically, wishing success to Doctor Mackenzie, and wishing him a long and prosperous career, I merely give voice to the wishes of a considerable number of friends whom he has left behind him in my own romantic town. I am sure that when I go back to that city I shall be looked upon with interest by a certain circle, mainly because I can give them news of one who has remained dear to them since he was a pastor there some fifteen or twenty years ago.

I must say it is not wholly with congratulation that I would address Doctor Mackenzie today, for there is really something a little pathetic in any man's being placed in a position such as he is today placed in at this present time. The systems of education, theological and other, are, as every one knows, thrown into the melting pot. The recent commission that we have sent over to this country has been, at all events, convinced of this, that education is in a state of chaos, and I am afraid that it applies to our best administered theological colleges as well as to all other schools of learning. But I am sure if any man is able to guide young minds and eager spirits at this time, that is the man whom you have placed at your head this day in your college, and I am also persuaded that Doctor Mackenzie has that acute and instinctively theological mind that characterizes the Scotchman, and that Scottish characteristic of finding himself at home anywhere and with any kind or type of man. He has already proved himself in Chicago, where things were not altogether easy, and he has also, one may be very glad to think today, proved himself in the pastorate, for I think our Scottish plan of choosing pastors for our professors is a thoroughly right one. I need not say what Doctor Mackenzie's great qualities are. You have shown already that you are aware of those qualities by putting him in so important and trying position as you have done.

I would also congratulate him on this, that he is still in his early prime, if I may say so. We on the other side make one great mistake in our college systems. The last principal who was appointed over our Edinburgh University was seventy-two years old when he was appointed. Our principalships and presidencies are given as a reward of long previous labor. You adopt a much wiser plan of setting a man at the head of your colleges who has still the fullness of his strength to count upon, who is still initiative, and who is able to devise and carry through great schemes.

Perhaps you will allow me, in the sense of a foreigner, to say that since I came into this great country the words of Bishop Berkeley, the great Irish bishop, have never been out of my mind.

Of course you all know them, but it will do no harm to repeat them:

Westward the course of Empire takes its way,
The first four acts already past,

(I suppose he meant Assyria, Greece, Rome, and Britain.)

The fifth will close the drama with the day;
Time's noblest offspring is her last.

As I have gone through your great country and visited some of your great universities, I feel impressed by the destiny that lies before you. In fifty years, or, say in a hundred years, it will be seen whether you have fulfilled these great predictions or not, whether Time's noblest offspring, after all, is her last. I can conceive nothing more inspiring, nothing more encouraging to a man in Doctor Mackenzie's position than to feel that he is responsible for the fulfillment, in part, at least, of this great destiny, for I believe there are three things on which the future of America depends — on popular education, on municipal government, and on her ministry. If out of this seminary there proceeds a stream of men such as has already been sufficiently described by former speakers, men who are rooted in the fellowship of Christ, men who are bold to think out theology for themselves, and docile to receive the words of men of experience like your new president, then I say the destiny of America is likely to prove one that will shine before the whole world in a way in which no other empire has shone.

It is with the utmost cordiality that I wish Doctor Mackenzie success in his work, and all peace and joy and hopefulness in it, on which so much of our effort depends.

ADDRESS BY MR. SANDERSON.

I bring you greetings today from that band of Christian men and women this wide world over known as the Alumni of Hartford Theological Seminary. Volatile and illusory as summer clouds they seem when one stands forth and says, "I bring you greetings." And yet I would have you feel the reality of our interest. The eyes of Hartford Alumni are centered here today, and their gaze is steadfast as the unwinking eye of the sun; for we are jealous of the President's chair which you are to occupy. There sat one who proved himself to us God's gentleman, who saw life steadily and saw it whole — a citizen of the Kingdom, too large and princely a soul to be claimed exclusively by any creed or nation. We are jealous, too, for the institution which we love. Upon her goodness we lay down like the flock upon green pas-

tures; beside her still waters we walked and drank the inspiration of life. Ofttimes we grew weary there "on the road to great thoughts"; but we felt there also something of the astronomer's thrill of discovery as new truths flashed within our ken. There the free play of our spirits was directed, as we learned that life was more than creed and "lovelessness—the great heresy." And because we are jealous of the President's chair, and because we are jealous of the institution, our eyes are turned steadfastly toward you—yet turned with sympathy and yearning.

In this day above all days that ever were, the Church of the Living God needs a ministry of able, consecrated men, who can stand above ambition and look down upon it and say, "Bless me, how small a thing you are! I will live exclusively for the community in which I dwell." The apathetic world needs a ministry that can give pain as well as receive it; that can, as the child expressed it, "sort of make you feel that God is right there looking at you"; that can find a heartache as quickly and as unerringly as it finds a star. For such a ministry we believe that Hartford stands, and to the accomplishment of her ideals you bring a stalwart humanity, a refreshing ring of authority, and a consecration that carries its own witness like the sunlight. Our hopes run high for Hartford's future. We find it easy to pledge to such an one as yourself the hearts and hands of the Hartford Alumni. We pledge you, sir, our full support; if you can use us, we are yours to command.

ADDRESS BY DEAN JACOBUS.

Mr. President: When a body of men associated together as this faculty has been under the inspiring leadership of a great man suddenly finds itself bereft of his guidance, it is with no ordinary feelings that it contemplates the question of succession and looks abroad for one worthy to take the honored place so splendidly filled.

In these days of the complicated functions of a president's office, it is not easy to find one who can minister to them all, and in ministering control them. In these days of the varied composition of a theological faculty, it is not easy to find one who can make himself a leader of it all, and in leading inspire it. And when there is added to this office of president the position of professor, and the professorship that of theology itself, it is not easy to find one who with power as president to control and inspire knows also as professor how, I shall not say to instruct, nor even to educate, but to enthuse his men to an acquired and a productive scholarship of their own. This was the primary

problem which presented itself to us, and if we moved swiftly in its solution, it was only because we were already sure of the lines along which its solving most hopefully lay.

But I would not be doing justice to ourselves were I to give you to believe this was all the situation which presented itself, or the whole of the problem which was up for solution. For twenty years or more scholars of the Bible have been carrying on a special study of the critical questions which this book presents. With rare honesty of mind and courage of heart they have been pressing back to the origins of the writings which make up these scriptures, unearthing facts regarding their authorship and composition, their occasion and purpose, their contents and their plan. And with a plainness of speech which has come from the consciousness of their work they have suggested theories which have placed these writings in what is undoubtedly a strange light when we remember what our fathers thought about them, and have made what is confessedly a new book out of these scriptures whose authority a generation ago came so largely from the conviction that they could not be altered even in their outward form.

Such a process as this naturally for many has not been an easy one to follow, while for many more it has been a still less easy one to accept. No one finds it easy to lay aside beliefs he has really believed. To do so brings confusion of mind; to be asked to do so raises resentment of heart. But over against this confusion and resentment of a disturbed faith, there has been throughout these years a constant word of counsel. We have said there must be patience till results are reached on which we can rest, and from which we can build anew a formulation of our faith. And I question whether there is any one here today who is not disposed to give due credit to the self-control with which this counsel has been received. Traditions have gone down, and men have waited for the promised certainties which were to take their place. Beliefs have been given up, and men have looked expectantly for the clearer faiths they were assured would come instead. To many both certainty and faith have come, and they are satisfied. But to many, it is evident, these things are far more distant than they were when this process began, and confusion is deeper and resentment more pronounced.

Now, to an institution such as this, which not only sees what is often the painful adjustment of the young student mind to critical methods and results, but feels the pulse of unrest which is throbbing in the people of the pews—to such an institution, confronted with such a situation, the choice of a president and a

professor of theology rested not merely on his ability to perform the functions of his office and make a pedagogical success of his chair, but on his power within his classroom and out of it — among the churches and in the wider thinking world around them, to produce that constructive thinking which must follow upon the foundation work of criticism, or men will divorce intelligence from faith and go back to what they cannot rationally believe, in order to satisfy the hunger of the soul. An Oxford movement is not impossible of repetition, and these days are not impossible in their conditions for its repeating.

I am, of course, perfectly well aware that there is a criticism which says the time for a constructive theology has not yet come. Perhaps in its fullness it has not yet arrived, but no one can witness the loss of grip that truth has got on thinking and the loss of power that faith has got in living — no one can see the spiritual movements that find their atmosphere outside the church and contemplate the growing dearth of men to minister in the church's service without realizing that, whether the time has come or not for a constructive system of dogmatics, the call for a constructive spirit of theological thinking has long since been sounded, and men are growing weary at the delayed response.

And this was not all the situation with which we found ourselves confronted. It is not simply an intellectual ideal that the men of the pew have placed before themselves, as though they would say, "We must have the completed thought of criticism — the theology and the dogma into which it constructively moves, or we cannot be intellectually satisfied with criticism itself." It is not intellectual satisfaction alone after which these men are hungering. It is this as it finds itself rounded out in the satisfaction of the soul, and somehow or other this spiritual hunger sets before itself the ideal, not merely of a subjective contentment of faith, but of an objective conquest of faith, till we find ourselves today confronted with the demand that criticism shall not merely be constructive in its thinking but produce from itself a theology which will convert men to Jesus Christ and His Kingdom in this world.

This was the situation which faced the faculty of this school of the prophets a year ago. The unanimity of mind and warmth of heart with which they moved toward you did not indicate that they felt that you yourself were to bring about this great constructive and evangelistic development for which our day so expectantly and insistently waits. They would lay no such burden as this upon your shoulders. A generation's work is not to be accomplished by a single man. But it did indicate — and from

this year's closer fellowship with you, it indicates today more than it ever did—their profound conviction that in you they have found one whose power of thought and whose sympathy of life move all in this direction, and to whom the outworking of this great demand of the age will be an ever crying prayer to God and an ever consecrated energy of life.

With this conviction we welcome you today to this the crowning work of your life, and in the welcome pledge you our unselfish allegiance of service and our love.

THE SEVENTIETH ANNIVERSARY.

The Anniversary of the Seminary this year extended from Monday through Wednesday, May 23d to 25th. It was notable for two things: First, it marked the close of the year when the Seminary completed three score years and ten of organized life. In the second place, it was marked by the inauguration of President William Douglas Mackenzie, the third to occupy this official position.

THE EXAMINATIONS.

As usual, three public examinations were held this year, one with each class. The Senior Class was examined at 10 A. M. on Monday, under Professor Beardslee, in the Kingdom of God. The Middle Class was examined at 2.30 on Monday afternoon by Professor Mackenzie, in the Christian Doctrine of God. The Junior Class was examined Tuesday at 9.30 by Professor Nourse, in Old Testament Theology. The report of the Examining Committee, made to the Pastoral Union on Wednesday morning, was very cordial in its appreciation of the work that had been done during the year, and expressed special commendation for the work of the newer professors.

DR. NOBLE'S ADDRESS.

Monday evening at 8 o'clock the annual address before the Alumni and Pastoral Union was given by Rev. F. A. Noble, D.D., his subject being "The Gospel for Today."

In opening his address Dr. Noble said that in any discussion of the Gospel for Today there are three questions that may present themselves. They are these: Has the system been superseded? Has there been such progress that the old is no longer suited to the time? And third, have the forms of thought and expression so changed that new terms must be devised to express the old truths so as to suit them to the present hour? With these questions in mind, the speaker then enumerated some of the aims which should be realized by the gospel, and whose realization tests the efficacy of present and past methods of teaching and preaching.

We recognize, then, in the first place, that we demand of the gospel that it shall promote in men pure character, pure words, pure thoughts, pure deeds, leading to great reforms in all ranges of human society.

In the second place, we want our gospel to make good members of the community, good citizens. Duties in the home, in business and civic affairs, ought to be discharged as before God. Duty should be felt in our relation to humanity all over the world, not a domineering spirit which will oppress inferior races, but a generous spirit of brotherhood that shall fill the earth with righteousness, justice, and mercy. We want the gospel to work toward the realization of Christ's prayer, "Thy kingdom come," to fill the earth with justice so that there shall be a recognition of the obligations of the brotherhood of man.

In the third place, we want a gospel that shall bring our souls into conscious fellowship with God, so that all men's lives may be keyed to the great principles of God's sway. Such, then, seem to be the aims of the gospel. To such all will assent. How, then, can these aims be best realized?

Dr. Noble first stated some chief hindrances to effectiveness in the preaching of the gospel in our day, and then proceeded to show how these difficulties may be overcome.

Among the hindrances first come hindering doubts. Doubts are not a new discovery of our age. Thomas doubted, and doubts have been within the church ever since. Doubts change with changing conditions. They have been aggravated by the movements of our time. As never before men have gone farther out among the stars and deeper down into the earth, and have come face to face with facts that have aggravated their present doubts. In bewilderment they have turned and asked: What can we believe? Our chief trouble at the present time, as the outcome of this trend of scientific doubt, is about the Bible and its agreement with the principles of science.

The second hindrance that appears is the materialistic drift of our day. It is an immense drift, we may almost say an inevitable drift. We ourselves are material. A large part of the lives of the masses of mankind must be spent in working for things that maintain their bodies. These material influences working with scientific doubt make of necessity a tremendous force to meet. But this is nothing new, and things are no worse than they were years ago. The slave trade in Africa, with its traffic in human flesh, rooted in substantially the same needs for material things, and the ordinary interests of life in all ways, in trade and in labor, tend to materialism.

Then there is a third hindrance, a natural sluggishness on the part of men in the doing of that which is right. This used to be more severely named "total depravity." That was certainly a most unfortunate designation for a profound fact of human

nature, for men are not utterly bad. Some good impulses have survived, as is manifest in such splendid characters as the Pilgrims and the Puritans developed, and yet even in their work the old sluggishness did mischief, so that before long the churches in this land had to be roused from their sluggishness by such terrible preaching as that of Jonathan Edwards. You may call it what you will. There is a power in the human heart working away from God, or certainly working but sluggishly toward God. How easy it is to lapse back into the old way from the good and higher way!

A fourth hindrance appears when we consider how little men and women appreciate the greatness of the truth of God. It takes ages to impress this truth upon them. Men and women are sadly ignorant of the higher attainment of walking continually with God. We hear, for instance, Thomas B. Reed in his great address at Bowdoin College say, "The eternal truth of God needs eternal years, because the eternal years need the truth of God."

But, in the fifth place, sin is, after all, the great hindrance, and dealing with sin is a great problem. There is a great deal of pains taken to get away from saying very much about sin or from a frank expression of its reality. Sin is all too often overlooked in the religious work of all our institutions of learning and in all efforts to develop to maturity a Christian life. At a convention in Chicago, where representatives from great eastern collegiate institutions described the religious work done among students, it was notable that hardly a word was said about the specific work of saving men from sin by out and out conversion.

Given, then, such aims, and given, then, such hindrances, what kind of a gospel must we have and how must it be preached, that these difficulties may be overcome and that these aims may be realized?

In the first place, the gospel must be offered as the means of saving men from sin. When we think what sin is in social life and in relation to God, we see there must be some kind of a struggle and sacrifice to lift men out. In the Saviour's work this sacrifice was to the death, and it had to be as great as that because of the magnitude of the task. When we think of sin and its consequences, of its audacity, it is easy to recognize that there must be some tremendous sacrifice in order to get a soul out of its sinfulness into fellowship with God. If we say that the teachings of Jesus were the essential thing for the salvation of the world, and not his atonement, we are simply playing upon a musical instrument when the great need of the hour is for action. Objection is urged that Jesus usually attended first to the bodily needs of

men, and then to their spiritual needs. In correction of such a view study the fourth chapter of Matthew, the seventeenth verse, on the opening of the ministry of Jesus: "From that time Jesus began to preach and to say, Repent, for the Kingdom of Heaven is at hand." Note the spiritual drift of the parables of the Lost and the Found, and the principles laid down in the Sermon on the Mount. The lost condition of men and the spiritual failure is always before the Saviour's mind. The gospel that makes men pure must recognize their impurity. Jesus Christ laid the responsibility with individuals. Jesus never looked away from the fact of human sinfulness. Just as long as there is human sin and alienation from God there will be the need of Jesus Christ crucified.

In the second place, our preaching must impress and emphasize the vision of God in his holiness and power and goodness. Men must have an intense experience of the nearness and the holiness of God. Moses began his ministry with the sight of the burning bush, and Paul with the blinding light. Three of the apostles realized the nature of Jesus on the Mount of Transfiguration. After all, it is with the gospel for today as with the gun, it is the man behind the gospel. We need to have deep experience of religious things. By prayer, study, meditation, we can come under the power of the Spirit of God and know these things as they are born anew in our souls.

In the third place, to suit our gospel to the needs of today, the evangelistic aim must be pursued, and evangelistic methods need to be followed in declaring the gospel; not that the evangelistic method is identically the same for every age, but the aim and purpose must be to adjust methods to the conversion of men. Some one has said that the coming revivals are all to be ethical revivals. How do we know that? At the very moment when one man is declaring that revivals must be essentially revivals of conduct, in Manchester and Liverpool and Chicago we find renewed manifestations of deep spiritual revivals. So long as men are in sin revivals will be needed, and if we trust in God revivals will come. A soul winning gospel is suited to human needs, and men must have a gospel which, through the implanting of the new life, saves men.

ALUMNI MEETING.

At 12 o'clock on Tuesday, there was held the Annual Prayer Meeting, led, as is customary, by the President of the Seminary, who read the 19th Psalm and offered prayer, and was followed in prayer by Rev. Austin Gardner, Rev. W. B. Tuthill, and Rev.

L. M. Strayer. The meeting was impressive, as are always these meetings in the midst of the hurry of Anniversary week.

At 2 o'clock in the afternoon was held the annual meeting of the Alumni Association. Henry C. Adams of Danvers, Mass., President of the Association, was in the chair.

W. F. English, L. W. Hicks, and J. L. Kilbon were appointed as a Nominating Committee, and on their nomination the following officers were elected: President, A. M. Spangler of Mitte-neague, Mass.; Vice-President, E. C. Richardson of Princeton; Executive Committee, H. P. Schaufler, W. B. Tuthill, J. P. Garfield; Secretary-Treasurer, T. C. Richards, who continues in office, having been elected for a term of three years.

The Necrology was read by the Secretary, and included only three names: Mrs. Benjamin A. Williams, '98, who died April 8th; Rev. Frederick Alvord, '57, who died December 27th; and Rev. Henry C. Powers, '60, who died in December.

In the Necrology, which covered the calendar year 1903, omission was made of Rev. Henry Jones of the class of '60, Rev. Benjamin Labaree of the class of '93, and Rev. J. Lawrence Thurston of the class of '02.

A vote was passed that hereafter the Necrology should be brought down as near as possible to the time of the meeting of the Anniversary.

Greetings from the various Associations were then presented as follows: For the Eastern New England Association Professor Nourse read a letter from the President, A. J. Dyer. Greetings were sent from the Western Massachusetts Association by the Secretary, H. L. Bailey; and for the Connecticut Association response was made by J. E. Hurlbut, its president. From the South Dakota Association greetings were sent by the President, J. A. Derome, and the Secretary, E. B. TreFethren, in a letter read by the Secretary of the meeting. Then followed greetings from the Alumni of the classes holding reunions at this time. Dr. Benjamin Parsons, '54, wrote from Seattle; L. W. Hicks, '74, spoke for his class; C. S. Beardslee, '79, responded for the 25-year class; C. S. Lane spoke for the class of '84; J. L. Kilbon represented the 15-year class; O. S. Davis spoke for '94; and the 5-year class was represented by F. A. Lombard and J. H. Gaylord.

Next in order was the discussion of the afternoon on the subject of "The Preacher as a Teacher," which was opened by Professor Beardslee, who spoke in part as follows:

This theme as stated is plainly and confessedly too grave to trifle with. Either branch must be owned to be easily supreme.

Neither one can stand above the other; neither one can rank beneath. As in a balanced, well-ordered home a manly father and a gentle mother are both alike and, in literal truth, of primary rank, so in the worthy and normal ministration of religious truth preaching and teaching stand, both equal, both supreme. No emphasis of one can ever exalt it above the other. No neglect to mention one in any true discussion can make it seem inferior. Preaching needs no jealous champion to defend its crown, while some devotee of teaching is trying to display its worth.

But the devotee of teaching in addressing preachers has need of courage. Hoary traditions stand in hosts about the pulpit. It may not be reckoned strange if they wear the guise of jealousy and come to feel anxiety, when the claims of teaching find a worthy voice. But surely teaching must not be asked to cringe or hold her peace for fear of giving preaching any pain. Kingly as is the preaching art, teaching is also supreme. And she may voice her claim in imperial tones.

But how shall they be defined? Who can set them well apart and give each royal art its distinct and separate place and form? Any man who essays to chisel words to nicely fit the patterns of such themes will need to know his tools and be no novice. Many a preacher in his preaching does fine teaching; and many an occupant of a teacher's desk doth neither teach nor preach. A wisely cautious way is to attempt to clear the thought by means of illustration. Find some genuine teacher in the teaching act, and scrutinize his art. In such a study the true nature of true teaching will grow clear. For this method no choicer mold has ever been discovered than shines forth in the ministry of Christ. For an example, take His teaching touching prayer in Luke II. Mark these elements: example, observation, inquiry, response, model, repetition, illustration, authority, colloquy, informality, fellowship. Here is teaching, real and true. A discerning, long-drawn, balanced examination of this little scene will clear one's mind as to what teaching actually is, far better than any amount of pondering over the most exact abstraction that human speech can frame. The Master of the Twelve was a Master in the teaching realm.

And this opens most suggestively for preachers. Let the scriptures be closely scanned for once through all their range. Which type of ministering truth prevails — the preaching or the teaching? Let discerning, earnest eyes inspect with true minuteness and accuracy all those living scenes where immortals stand in conference and eternal truths find passageway from heart to heart. Which method comes mostly into play? He who honors

teaching need have no fear of any such inspection. No one can follow this plain inquiry up with any befitting diligence and openness without becoming an admirer and defender and exponent of the teaching art.

And when such honest students become true experts in the teaching art they will discover as one sure result that, in place of the sermon or the form becoming exalted to an end in their professional toil, that position and honor are commanded wholly by the pupil and the truth. Thus will one dreadful peril of the preaching method be escaped. In true teaching the pupil and the truth are bound to reign supreme. Forms are only means.

Then in teaching the listener comes to his rights. He may reply. The method is colloquial inherently. This is an immense affair. It amounts to casting up broad and open and well-trod highways into the deepest interior of the listening life. And it is a free enlistment of the listener's independent being. It draws the listener into utterance. It entices him to think, to speak, to act. It is an interplay that is adopted essentially to bring a pupil to become a peer, to make the scholar fit to teach. This is the natural outcome of the teaching way.

And none should plead incompetence, and say they have no gift, no training, no teaching skill. It is true our discipline and our practice have been engrossed with preaching. But teaching is a primary instinct. Jesus is nowhere more truly normal, nowhere in fuller fellowship with all us men, than in those teaching scenes. There He is completely and intensely human. Watch for one full week any parent's ways. It is a very instinct in a father and a mother everywhere to teach their offspring. Count up the teachers in our public schools, noting how the very basis of the excellence of every one is an inborn gift. Consider the teachers in our Sunday-schools. In the presence of their untrained faithfulness what face have we with all our mental discipline to seek excuse? No, it can never bear the light — this much-worked plea of preachers that they cannot teach.

Then only face the solemn facts. Think of the living youth. The whole world teems with them. What a field! Can you sit unmoved and stay inert? Think in particular of the living youth over whom teachers do hold rule. Myriads of pupils are being taught. Tens of thousands of living teachers are today at work. And in all this training think soberly just what place our Christian principles command. Surely Christian teachers of supreme efficiency should rise up and possess this far-spreading field in armies. And surely preachers should make haste to teach. They should show all parents and all teachers the finest teaching art. And they

should thrill with life and fire and zeal in the inmost heart of thronging youth with princely illustrations of fine teaching power.

This will never detract from preaching power. The very groundwork of the preaching art is teaching skill. It is the open path to insight, breadth, enthusiasm, and well-wrought mental suppleness. Teaching paves a highway for preaching, in the preacher's mind and in the mind of every auditor. Where teaching has gone before, preaching will be surely grand. Sermons will be kingly. A single pulpit plea may swing a phalanx into faith.

And the path is plain. Nothing is obscure. Any preacher may learn to teach. He needs to heed but three plain rules: Be a child. Be a student. Be in earnest. To be sure these simple counsels guide towards infinite deeps. To wittingly be a child starts all the problems of psychology, new and old. The most expert and widely read will be none too wise. But the plainest average man may verily, for all that, strike straight to the very center of that childhood realm. It lies all within and all about each one of us. So with learning; and so with fervor. They are not beyond any preacher's compass. That which Christ would say our youth should know, should incontestably possess and arouse us every one. Not lightly should we concede that we are too lofty or too lazy or too lukewarm to teach a child.

And we do well to heed these solemn words of a famous preaching patriarch: "Is it not our privilege and duty, as preachers of Christ, to do more preaching to children? I think of nothing in my own-ministry with so much regret, and with so little respect, as I do of my omissions just here. . . . I think I see it now clearly: we do not preach well to adults because we do not preach, or learn how to preach, to children." May heaven give all us preachers surpassing teaching skill, till all of us come to know and exemplify the power and beauty of this high, fine, common art!

Following the more formal presentation of the topic E. H. Knight said that the office of teacher and preacher should stand side by side, that the church has always recognized, but not emphasized, the teaching function of the church. This emphasis should now be made. People want it. It is our hope that the new administration of the Seminary will see a new emphasis on both teaching and preaching, as being the pre-eminent and essential elements of ministerial training. The coupling of these two equips the ministry with spiritual life in likeness to Christ, who was both teacher and preacher.

J. L. Kilbon thanked God most of all for the children of the church, holding that the child was after all the best teacher of teaching, and the way to teach the child is to let the child teach the teacher as to true ways of approach. The problem for us today is the organization of the teaching material, to adjust it fittingly to different grades and classes of pupils. This is the problem which it is to be hoped the Seminary will teach its students how to develop. The way of growth and of progress is to pay more attention to the young folks than to the older people. May we be given grace to be taught to teach by the children, and have wisdom to bring the best material for the children's use.

T. M. Hodgdon remarked that the teacher is the greatest factor in preaching. The power that impresses others is the personality of the man. The teacher puts the pupil in possession of his thought. The preacher impresses him largely by his personality. It should be the aim of the preacher to make this personality vitally instructive.

E. S. Hume of India, being called on, said that the only really successful mission work is that done by a combination of the preacher and the teacher. The teacher does more effective preaching than does the preacher. Teaching is of prime importance in mission work. The appreciation of this fact is a modern achievement of missions. In Bombay, for instance, the congregations are largely of young people, in this respect notably different from those here. He would impress the value of the training of missionaries as teachers to be most efficient in the fields to which they go.

E. C. Richardson brought out that in teaching the work is somehow to arrest the attention and to arouse interest. This the teacher attains by question and answer. This gives a touch of dramatic interest. The Roman Catholic Church takes advantage of this method, as seen in Italy, where occasionally the Jesuit preachers appear before large congregations by twos, one appearing as learned and the other as ignorant, the learned giving an address, and the ignorant from time to time addressing to him such inquiries as the people in the pews would be likely to make, leading the learned man to expound and reinforce that which he has already said, and holding the constant interest and attention of the hearers. Cannot something be done that will at least so arouse the questioning spirit in the audience that they may feel an alert response to the answers which the preacher makes to those questions which he has already provoked in the minds of his hearers?

H. H. Kelsey spoke, calling especial attention to Professor

Beardslee's recent book on teaching, and telling of the effectiveness of its use among his own people.

George R. Hewitt raised the question whether it would not be possible for something like the Italian method to be adopted in at least one of our services, in such a way that interruption from those in the pews might be expected and welcomed. He made clear a distinction between teaching and preaching, in that teaching is more like talking and less like "orating," that it simply tries to lead to intellectual acceptance, not to the stirring of the emotions, and that addresses of this sort might well be given under proper circumstances by ministers.

ALUMNI DINNER.

At 6 o'clock the Annual Anniversary Dinner was held in the Case Memorial Library, a large attendance being present, and especial attention naturally being aroused by the inauguration of President Mackenzie. In fact, it should be said that the attendance of the Alumni was exceptionally large throughout all the services. Dr. Michael Burnham of the Board of Trustees presided at the after-dinner speaking.

First in the order of exercises was a letter from Dr. Hart-ranft read by Dean Jacobus, which was as follows:

WOLFENBUETTEL, May 5, 1904.

To the Trustees, Faculty, Alumni, and Friends Assembled:

As essentially one of you, and at the same time in obedience to a request from our President, I cannot withhold a word or two as we begin a new stage of the Seminary's history — a history which is in every sense a life. This new era shall be the best so far, if we rise to our opportunities and enter our open doors. Opportunities and open doors are both alike from God, and are visibly instant. No one can frustrate the opportunities but ourselves; no one can miss the wide portals but ourselves.

We are to be felicitated, above all, in the ability and character of our new President — I will say in the entire personality of him who is called to fill this splendid office. You of Hartford Seminary have always been loyal to the institution and its principles. Your warm love has cherished it in infancy and early youth with solicitous and sacrificial training. I am glad to say that with your devotion to the corporate life you have also fostered an unswerving affection for those whom you elevated to its headship, and to that love I appeal with assurance. You will give the President of the new era the unstinted helpfulness and esteem which you accorded me in shadow as well as in light. This administra-

tion you should make marked, not only by solidifying things in solution and by firmly establishing plans that have been kept in a state of suspense, but also by a careful enlargement along such lines as the new period may demand. You will labor for its fullest equipment; you will anxiously seek for the amplest endowments, so essential for the maintenance as well as the growth of its efficiency. The spirit of our Alma Mater will not fail, if you give it means to manifest itself. It has occurred to me in years past, and now in accentuated form, that the seventy-fifth year of our history lies in 1908-1909. We cannot suffer that date to pass without an uplift into a more exalted plane. To that expansive level let us at once essay to rise. Let this upward way begin with the inauguration of our beloved Dr. Mackenzie, — and with the no less significant election of Elbridge Torrey to the Presidency of the Board of Trustees. There are no guns that we may not capture, there are no commanding situations that we may not win, if we have the courage of our faith.

I am persuaded that you will continue to stand for expanding liberty in Christ; for far-reaching progress in the spirit; for adaptation of all science to the service of humanity in church and state. May the blessing of Father, Son, and Spirit now rest upon and abide with the new era.

Yours in Hartford bonds,

CHESTER D. HARTRANFT.

The speakers of the evening were selected as representing successive decades in the life of the Seminary. Rev. Lyman Whiting, D.D., of the class of '42, the oldest living alumnus, spoke for the decade of the forties. He brought to the fore from the fullness of his experience and the richness of his memory certain factors which contributed powerfully to the founding of the institution, and which have been largely overlooked. His address becomes thus a real contribution to the history of the Seminary, and is printed practically in full:

Mr. President, Brethren, and Friends:

This year closes one era of Seminary life and begins another. To recall the past while we are welcoming the future is befitting.

"The Manual Labor Theological Institute of Connecticut," as a proposed title of 1834 styled it, had its beginning mainly in two sources. One was the wellnigh universal revivals in the churches of New England during the years 1831-2. New York and the Middle States shared also in those revivings. The other source was a sturdy doctrinal tournament between Dr. N. W.

Taylor of New Haven and Dr. Benett Tyler, then of Portland, Me. Passing by the latter, which in part came out of the former, those revivals had two strongly shown features. First, the wide prevalence of the revivals *in individual churches*. Each church was a center and boundary of the work, instead of the large town and city locations of it, as in later times. Nearly every church in the northern states felt the reviving. The alien peoples were few, and the religious life and beliefs of the inhabitants were the product of two centuries' training. In towns known to me there was scarcely a family in which there was not a convert or some one spiritually affected.

A second marked feature of those revivings was that the revival work was mainly through the *preaching by the pastors of the churches*. Evangelists were scarcely known. The pastors of nearby churches united in the famed "four-days meetings" of that time, and it was mainly a *preacher's* revival throughout the country. Preachers were in special favor. I well remember how ministers were spoken of on the line of their power as preachers, and in what high esteem all ministers were held.

Now, in these country churches were many converted young men, with life before them and a choice of calling in it to make. There was no railroad service, no engineering, or other scientific callings, no military or mechanical or financial openings *as now* to young men. But almost as an atmosphere all about them was the high appreciation of the ministry. It stood as a supreme ideal for Christian, educated young manhood. It won the choicest aspirations the revivals had aroused.

The colleges soon showed this attraction. Amherst College that year, 1831, out of a class numbering 60, gave 32 to the ministry, three of whom became eminent foreign missionaries. In the year this Seminary was opened, 1834, from a class of 40 in that college 25 became ministers, and of my class in 1839, of 58 members 33 sought the ministry. Of the included classes, 36 were members of this Seminary. In the year our first class was graduated, 1836, Dartmouth College from a class of 24 gave 16, or two-thirds of its number, to the ministry, one of whom was our beloved Professor Edward A. Lawrence. Three classes in Williams College, from 1833 to 1837, gave 49 of 105 graduates to the ministry. From the class of 1837 in Yale, 36 of 103 graduates were in the pastorate.

Plainly so many college graduates, with some others not graduates, choosing the sacred calling, schools for training them were needed. Andover in 1835 overflowed with 164 upon its roll. Yale Divinity School from 1834 to 1837 had its highest number, twenty-nine members. New schools were founded:

Gilmanton, N. H., Lane Seminary, Oberlin, Oneida Institute, Union Seminary, N. Y., and East Windsor Theological Institute; all within a period of 15 years. Beside these, Dr. Beaman and Rev. E. N. Kirk, at Troy, N. Y., and some other pastors, taught and sent men into the pulpit. The West, or the newer states, offered fields to even more than were made ready to enter them. But the law of the survival of the fittest lessened the number of the institutions; yet the East Windsor Theological Institute lived, and became, as all the world knows, in 1885, the Hartford Theological Seminary.

May we not cherish as our supreme remembrance for this its threescore and tenth natal day, that it came into being out of that memorable era of local church revivals, led so notably by the preaching by the pastors of the churches? It could not have had its birth five years sooner. It would not ten years later.

Its heritage of divine honor is that its natal impulse was from the days of spiritual visitation upon the churches of the land, and when many ministers were in marked measure clothed with power in preaching the word.

That the spiritual forces which so eminently gave it a beginning may evermore infuse the life and give to those trained here the skill and power to preach the good tidings as they did to those who founded it is the devout desire of those who knew its origin and early days. We bring as our salutation, after these prosperous years, the legend borrowed from the tomb of the wedded poets, in which we are sure all the younger members of the graduated family will join: *amamus; amavimus, amabimus.*

Rev. S. B. Forbes, '57, spoke for the decade of the fifties. However the student of today may admire the progress in the conveniences of life and in the improvement of buildings in the Seminary of today over the Seminary at East Windsor Hill, some things the students of today must remember: that they haven't all the good things, that this Seminary began its life in what was veritably a garden of Eden so far as conditions of natural beauty were provided. We were close to nature and loved nature, and were guided by our teachers through nature to nature's God. Thompson, Tyler, Lawrence, — these are names not to be forgotten. Dr. Tyler, in his wooden chair, with few books, no carpet on the floor, and with a small library in an adjoining room, is not, perhaps, an impressive spectacle to the young man of our day, but he and his colleagues were effective teachers. They had one object in their teaching. They looked each student in the eye, and tried to train those particular men for the particular work they were to do. Two things were ever foremost in their minds: first, a sound theology — the teachers believed that they knew the right

and they expected the students to accept this belief; and, second, sound ethical principles were connected with sound theology. This was illustrated by the courage and fearlessness with which a slanderous student was expelled from the institution. Yet, after all, without speaking further of the Seminary of the fifties, we love to feel that a tree is known by its fruits, and, while congratulating the Seminary on its present development, to recollect that it is a development out of an honorable past.

Rev. A. W. Hazen, D.D., '68, spoke with especial felicity of the life of the Seminary during the sixties, when there were only two regular professors, Dr. William Thompson and Dr. Vermilye. Later Dr. Bodwell came to lecture, and other lecturers also filled out the instruction which these two regular instructors could not provide. Dr. Hazen gave interesting reminiscences of those early teachers, and emphasized what many a man has felt since, the supreme value of contact with a personality like that of Dr. William Thompson. His was, to be sure, a day of small things, but it was a day which had the promise of potency in later years.

Rev. James L. Barton, D.D., spoke for the eighties'. This period represents really a new period in the life of the Seminary. The Seminary removed from East Windsor Hill in '65, and entered its present buildings in '79, so that the decade of the eighties covers the first ten years of life in the present Seminary building. It is worth calling to mind the significant positions to which men who graduated during this decade have come in the theological and educational world, to say nothing of those in other positions of importance. During this period 108 students graduated. Thirteen of them went out as foreign missionaries, touching the fields in Africa, Japan, India, Bulgaria, Turkey, Mexico, China, Ceylon, so that the geographical influence of the men of this period is of the widest. Of those who were students during the eighties also, fourteen have occupied positions of large significance in the educational work of the church. Two have become college presidents, ten instructors in theological seminaries, and five teachers in other institutions of higher learning. One is at present Foreign Secretary of the American Board, and three have been State Superintendents of Home Missions. Since the beginning of this period the Faculty has changed. There remains at the present time not one of the Faculty who was present at the beginning of this period. But, great as have been the changes, the spirit of the Seminary still holds, and the efficiency of its work has in no wise decreased.

Rev. O. S. Davis, Ph.D., spoke for the nineties, and remarked that the classes during the nineties were evidently the garnered seed and manifested the perfect fruitage of that which was sown

in the eighties. He referred pleasantly to some not altogether felicitous experiences in the life of the students in the nineties, and congratulated the students of today that they had not to endure the same kind of hardness as soldiers. He noted further that the period of the nineties was the period of marked Faculty changes, but that through the change, and due doubtless to the enlightening influence of the classes of this period, the Faculty had grown strong and effective in its instructional work. Moreover, it had been a period of changing and enlarging of the curriculum to its present enriched proportions. It was a time when there was an increase of demand for scholarship, and the short-cut method was done away from the plan of Seminary instruction. It was a period of deep spiritual interest, and the men of the nineties caught that spiritual fervor which stamps every true Hartford man as a vital force in his parish. May this ever be the characteristic of a graduate of Hartford!

Mr. P. C. Walcott, of the graduating class, spoke for his classmates, and expressed his appreciation for the benefits received. One of the great things that the Faculty has done has been to introduce them into the field of questions. The Faculty has answered some of them, but not all the questions they have propounded. We have agreed with them sometimes in the answers to the questions they propounded, and we have often felt that we have agreed not so much for the strength of their logic as for the warmth of their hearts, and have felt grateful for the sincere fellowship which they have always given, and for the convictions which have come into the life of the students through the convictions which spoke out from the life of the Faculty.

President Mackenzie, upon being called on, said: The impressive story of these decades makes it hard for a man to be told, as I have been so often, that he is to begin a new era of even greater power. But the story is also a ground of hope. Nothing could have given me more courage for tomorrow than the statement that this Seminary grew out of the spirit of revival. Thus born, the Seminary has within it the energies of eternal life. I am not greatly disturbed to have it said that the Seminary in its earlier years was concerned in strife and controversy. I do not feel that it is well to smear over all our differences with a coating of indifference. Earnest men must have difference of opinion and give to that difference of opinion energetic expression. We often hear of the theology of the past as a decadent theology, but a decadent theology is always the theology that the speaker differs with. Only intense experience produces intense thinking, and intense thinking gives rise to intense experience, and both deserve positive expression. This institution, if it is to go on, must not

go on living on the formalities or on the external glories of an academic existence. The great danger in any institution living a large life is lest the things seen should become all and the earthly hide the heavenly from view. Yet we must live in relation to the material world, and a man must strive to realize the spiritual through the material. In this Seminary if we are to grow we must grow on all sides.

The Seminary must grow on the outer as well as the spiritual side. It must develop its organization. Numerous as its chairs are, they should be more numerous. No institution can remain healthy after the proportion of students to professors passes a certain figure. If we want more students we must strive for individual training. I do not myself like to teach more than twenty-five in a class. I cannot do it. I want to individualize the men. The Seminary ought to serve the city, just as it receives so much support from it. The opportunities of service grow illimitably. I want to be true to the city, and to start here a work that shall be of value to city and state.

The Seminary must not be a school to train ministers of one type. The Seminary should train for a differentiated service. What the Seminary is trying to do in this direction is strikingly illustrated by the outgoing class, whose diversity of ministerial service in its character and location is most marked. The theological seminary of the future is to be close to the heart and life of the churches and close to all spiritual effort. The churches and the seminaries should not be able to get away from each other. Each owes to the other something of efficient service. May Hartford ever be a center of powerful, efficient, and extensive spiritual influence!

GRADUATION DAY.

At 9 A. M. was held the annual meeting of the Board of Trustees, and at the same hour the ivy exercises of the students were held, consisting of the welcome by the class President, Irving H. Berg, the poem by Charles K. Tracy, the oration by Clayton J. Potter, and the address at the planting of the ivy by J. M. Davis.

At 9.30 the annual meeting of the Pastoral Union was held. The meeting was called to order by the Scribe, Rev. Austin Gardner. Rev. Edward Hawes, D.D., was elected moderator. Rev. Austin Gardner was elected scribe, and Rev. S. A. Barrett was elected as assistant scribe. The following were chosen Trustees of the Seminary for three years:

Rev. James L. Barton, Boston; Rev. Michael Burnham,

St. Louis; Rev. Lewis W. Hicks, Wellesley, Mass.; Rev. Henry H. Kelsey, Hartford; Rev. George W. Winch, Holyoke, Mass.; D. Chauncey Brewer, Boston; John Allen, Hartford; Edward W. Hooker, Hartford; Dr. George R. Shepherd, Hartford; Elbridge Torrey, Boston.

All were re-elected except Mr. Brewer, who succeeds the late J. M. Allen of this city.

Charles P. Cooley of this city, Professor Ernest C. Richardson of Princeton, N. J., and Rev. Frederick A. Noble, of Boston, were chosen Trustees for one year, succeeding Edward A. Studley of Boston, deceased, George E. Barstow of Providence, R. I., who has gone west, and Herbert Knox Smith, who is now in Washington.

On recommendation of the Nominating Committee, consisting of Rev. S. A. Barrett, Rev. C. S. Lane, and Rev. W. B. Tuthill, the following committees were elected for the next year:

Business Committee, Rev. William J. Tate of Higganum, Rev. Thomas M. Hodgdon of West Hartford, Rev. George L. Clark of Wethersfield; Examining Committee for two years, Rev. Clarence H. Barber of Manchester, Rev. George A. Hall of Peabody, Mass., Rev. O. W. Means of Springfield, Mass., Rev. Ozora S. Davis of New Britain, Rev. John P. Garfield of Enfield, Rev. A. W. Hazen, Middletown.

Rev. Frederick T. Knight of Stamford was elected Secretary of the Committee.

The representatives of the Trustees appeared and made their annual report, and the meeting adjourned.

GRADUATION EXERCISES.

The annual exercises connected with the graduation of the Senior Class were held at 8 o'clock in the evening. Rev. James L. Barton, D.D., Secretary of the American Board of Commissioners for Foreign Missions, presided, as representing the Trustees.

Dr. Barton opened the exercises with Scripture reading and prayer, and introduced Rev. Pleasant Hunter, D.D., of New York, a member of the class of '83, who spoke as follows:

There are some things connected with the church about which it matters little what is done. The building may cost hundreds or thousands; the form of service may be simple or elaborate; the government may center in the few or extend to the many. These are respects in which one church may differ much from another, and still do the work of Christ. But when it comes to the inner life no such liberty is allowed. There are certain things here re-

quired of all. And for best results these requirements must be met. The object of this evening's address is simply to consider three things for which the church should become conspicuous:

1. The first is worship. The church is often called the house of God. Why? Because dedicated to Him? Yes, and also because in an important sense His earthly dwelling place. There has never been a spot on earth, nor is there one in heaven, in which God more truly is than in the building whose corner-stone is His own dear Son. How sacred this should make every such place! The Divine Presence in the burning bush made even the ground holy, so that he who stood gazing upon it was commanded to take the shoes from off his feet. Should not the same Presence lend something of the same sacredness to every place set apart for worship? Worship is a very personal thing, a thing which no man can do for another, a thing which should bring the soul face to face with God, a thing which can yield permanent good only as it results in right relation to God. There is need of special emphasis being laid on this thought today. The service of God's house is sometimes treated as though it were a kind of entertainment, full of dignity, of course, but still an entertainment. The song, the scripture, the prayer, are often spoken of as introductions to the service, rather than most important parts of the service. The result is, the power of the whole is weakened. The church should be made a place into which all would come with truest reverence, and a deep heart hunger for a vision of God. One of the things always to be admired in the fathers is the spirit in which they entered into divine service. The church was to them a sacred place, and worship a solemn thing. Their ideas were not perfect. Their religious life was not always as joyful as should have been. But we must be careful not to think joyful that which is simply light. They lingered too long in the outer court, not seeing the rent in the veil. But we must be careful on passing within not to go with a step too hurried, or a lip that does not weigh well every word uttered. The service of God's house should always look toward permanent results. It is not enough that the feelings be stirred or the mind enlightened. The only feeling that brings good is the feeling that helps make good. The only truth that blesses for any time is the truth that blesses for all time. The hour of worship should always bring a vision of God, communion with God, and life from God.

2. A second thing for which the church should become conspicuous is fellowship. There was much done in the Old Testament economy to foster the spirit of brotherhood among the children of God. Along with laws given to regulate man's ap-

proach to God, were laws given to regulate his action toward his fellowman. The time came when the people transgressed these laws. Then came the prophets with their words of rebuke. And when they spoke they had quite as much to say about neglect and mistreatment of men as about temples forsaken or altars thrown down. Coming to New Testament times we find the thought of man's relation to man emphasized and enlarged. Again and again Jesus declared that He had come to establish the Kingdom of God in the earth, and that one feature of life in that Kingdom was right action upon the part of man toward man. Upon more than one occasion He taught that men could not receive along any line if unwilling to give along the same line, when they had the chance. In his Sermon on the Mount He taught that as men judged they should be judged. In his model prayer He taught that we should not ask for more forgiveness than we are willing to show. In the parable of the unjust steward He taught that the rules applied by us will be applied to us. Reduced to its simplest terms, the meaning of all this is that no man can see in God what he is not willing to let his brother see in him. The life that is drawn from Christ should have in it the most of the spirit of Christ. The truest friendships and the most helpful associations on earth should be found in the church. I may be unduly sensitive, still I cannot but regret that there has been a demand for so many institutions founded on the ideal brotherhood, yet apart from the church. There is not a good thing in them which is not the expression of a Christian idea. And if the expression of a Christian idea, the church might have incorporated it into her life. She need not have had the badge, the paraphernalia, or the special ceremony. But she might have adopted the custom of brother watching with brother in time of sickness. She might have adopted the custom of creating a general fund from which, in time of need, a brother might have drawn, not as an act of charity, but as an act of justice. She might have adopted the custom of saying over the casket or at the grave, "This was a Christian brother." But why speak of opportunities lost? To make more careful in the use of what remains. The world is full of unrest. And the church still has a splendid opportunity to show that she is preëminently a brotherhood.

3. The third thing for which the church should become conspicuous is service. Jesus brought men two kinds of good — material and spiritual. No reader of the New Testament can fail to be impressed with the interest which He took in common everyday life, and with what He did to surround men by better conditions. It was no little thing to Him that men were hungry,

sick, or in sorrow. The more I read of what He did, the more persuaded I am that the church is on the right track when she builds the gymnasium, establishes the cooking-school, supports the kindergarten, and opens the dispensary. She must do these things if the Master's will is to be done in her as it was in the Body which He took to the cross, then to the Throne. The church must be concerned about the kind of homes the poor have to live in, the kind of places children have to play in, the kind of buildings cheap labor has to work in. There is nothing in clean, healthful surroundings that can right men within, of course. But there is something in them that can make it easier for the grace of God to do it. So long as we have slums in a physical sense we will have them in a moral sense. The new life is the only thing that can save. But the new life can do better work under some conditions than others.

But beyond the material is the spiritual. "I came to seek and to save that which was lost." This looks deeper than eye or ear or flesh. It looks into the heart, and has reference to needs there. It was the spiritual destitution of men that meant most to Jesus. It was not simply because they were hungry that he was moved with compassion in the desert, but because they were as "sheep not having a shepherd." In both these respects Christ asks for sympathy and coöperation. He wants a church that shall think, feel, and act along lines where human interests lie. He wants a church that shall go forth not only to save men from the hurt of sin as it appears in everyday life, but also from the sin itself. The question as to whether the church shall become what it should be everyone of its members has a part in answering. But the minister has the largest part. Let the thought of worship, fellowship, and service have first place in his heart, and the people will not only know it but will open their hearts to the incoming of the same spirit.

After the address President Mackenzie announced the award by the Faculty and the Trustees of the following prizes:

William Thompson prize in Hebrew — Daniel Miner Rogers, class of 1906.

Bennet Tyler prize in systematic theology — Willis Lord Gelston, 1905.

Hartranft prize in evangelistic theology — Irving Husted Berg, 1904.

Greek prize — Charles String Gray, 1904.

Turretin prize in ecclesiastical Latin — Charles String Gray, 1904.

John S. Welles fellowship for two years — divided between

John Merle Davis and Richard Stanley Merrill Emerich, both of the class of 1904. -

Special fellowship for one year for special work in Church History of the Reformation — Elmer Ellsworth Schultz Johnson, 1902.

Professor M. W. Jacobus, as Dean of the Faculty, presented the following as having completed the regular course of study and being in the judgment of the Faculty worthy of the usual certificate of graduation:

Harold George Booth; Claude Albert Butterfield, Dartmouth College, 1901; Herbert Edwards Brown Case, Brown University, 1900; Thomas John Elliott, Princeton University, 1901; Richard Stanley Merrill Emrich, Bates College, 1901; Clayton Johnson Potter, Union College, 1900; Richard Sewall Woodbury Roberts, Bates College, 1901; Ernest Albert Yarrow, Wesleyan University, 1901.

Dean Jacobus, in behalf of the Faculty, recommended that the degree of Bachelor of Divinity be awarded the following, who had completed the course and presented scholarly theses:

Florence Ellen Bell, Wellesley College, 1901; Irving Husted Berg, Lafayette College, 1901; James Stanford Clark, Dartmouth College, 1901; John Merle Davis, Oberlin College, 1899; Charles String Gray, Princeton University, 1901; Edward Owen Grisbrook, Congregational College of Montreal, 1893; Kihachi Hirayama, Meiji-Gakuin College, 1892, and Doshisha Theological Seminary, 1895; Charles Kellogg Tracy, Oberlin College, 1897; Philip Cory Walcott, Yale University, 1900; Katrine Wheelock.

After the granting of the degrees President Mackenzie addressed to the students a few words of farewell:

You are like those leaving the shore. We are gathered to say farewell. It is not the time for teaching. It were vain for me to begin now. No attempt, then, can be made here to deal with principles. Now, in the name of the Seminary, I have simply to say a word of farewell. Behind my voice many voices of those that have watched and blessed you with their hearts and strength are speaking. You go far and wide over all the earth and throughout our own land. You are going to serve humanity by standing for the Church of Christ. The Church of Christ is the poetry of history. It represents all that is highest, purest, and best in the thought of men. The Church can never be described in narrow terms. It is the one institution that seems to tremble on the verge of the visible and to reach up into the invisible. So men can never be content with the Church, and the Church can never be

content with itself. My last word to you would be, never let your courage be daunted by the material failures of the Church. The Church is mixed with the ordinary experiences of men. You will have to handle details which are small and many, both without and within. Our charge is to work in the valleys, to pray on the heights. Live near to Him who is always on the mountains. To do this you must not only preach, but must embody and vitalize this truth. That will be the real instrument of your service. You will not forget your learning. You will do continually new work of the mind, but chiefly we would have you persist in the Christian life. Augustine said: "Pray for me, that I do not default, but that I may be perfected." He most truly triumphs who feels his insufficiency and his need of yielding himself to the divine power. By himself he may fail, but only through God can he be perfected. Out of wills yielded to Christ go forth over the world. From wills so yielded there shall be richest blessings.

The services closed with the customary parting hymn, followed by the benediction.

PRELIMINARY ANNOUNCEMENT FOR SEVENTY-FIRST YEAR, 1904-1905.

The year will open with a general service in the Chapel, Wednesday evening, September 28th. At that time all students are expected to be present, and to have made the needful adjustments of rooms. The full schedule of class exercises begins the following morning. All general inquiries should be addressed to the Dean.

AIM OF THE SEMINARY.

The aim of the Seminary is to provide a thorough training for all who would fit themselves for the Gospel ministry.

The Seminary recognizes that a majority of its graduates will become pastors of churches in our own country. It believes that pastoral office summons at the present time men of liberal culture, of excellent scholarship, and practical efficiency. It retains as the standard of admission the possession by the applicant of the degree of A.B., including a knowledge of Greek; and admits others only in exceptional cases, and where by careful testing preparation is shown to be equivalent to that possessed by the college graduates. It believes in the power of a preached gospel and aims to fit men by means of scholarly acquisition, intellectual discipline, spiritual culture, and practical drill to be efficient promulgators of the Word.

It recognizes moreover that the ministry of Christ is a diverse ministry. It holds that he who through painstaking, minute, exhaustive, and sane scholarship adds to the sum of knowledge as respects Christian truth, whether found in the revelation given in the Bible, or ascertained from the revelation of Christian experience as manifested in the Church, or secured by logical deduction from facts presented, is no less a minister of the Word than is he who delivers his message from the pulpit. The Seminary therefore would encourage, on the part of those fitted for it, advanced scholarly work. By means of fellowships for study abroad or at home, by means of graduate work offered, by means of a wide range of elective studies open to students during their three years course by its large Faculty, it holds out opportunities for specialized study of unusual range.

The Seminary further recognizes that the mission of Christianity is to evangelize the world, and that to America belongs a large

share in the work of Foreign Missions. Hartford has always been a missionary seminary, and 10 per cent. of its graduates have gone to the foreign field. By means of the income of the Charles M. Lamson Fund, established in memory of the late president of the American Board, the widest opportunities are provided for the study of Missions. Every member of the Faculty contributes to this end, and all students are required to do work in this department. The work in Missions is arranged with reference to a twofold purpose: first, to give to regular students in the Seminary, whether planning to go to the foreign field or not, opportunity to familiarize themselves with missions; second, to provide to all appointees of mission boards, whether men or women, a well arranged course of study for one year previous to their departure for their fields.

The Seminary moreover recognizes that the church has its teaching as well as its preaching function. Through affiliation with the Hartford School of Religious Pedagogy, which is located across the street from the Seminary buildings, the Seminary is able to offer to its students work of the highest character in genetic psychology and in the theory and practice of teaching, in addition to what is given in the Seminary.

The Seminary thus by means of its large Faculty, its Library of 83,000 volumes, its special funds, and its affiliated work aims to offer the broadest training for the diversified ministry of the Word.

INSTRUCTION.

The courses of study offered in the Seminary are classified under two general heads,—preliminary studies and electives. This classification has been adopted in view of two main considerations,—the varied acquisition of students entering the Seminary, and the diversified forms of Christian activity inviting the modern minister.

The preliminary studies are those which it is taken for granted every one undertaking the study of theology should have had, and for instruction in which there is provision made in some, if not most, of the colleges. The adoption of an elective system by the colleges has brought it about that the preparation of students even from the same institution is most varied. For instance, from the same college there comes one student who has done no work whatever in philosophy or psychology, while another has worked in psychology, metaphysics, ethics, and philosophy of religion. Some have studied no Hebrew, while others have an excellent working knowledge of that language. It is presumed that a ma-

jority of the incoming students will be able to pass off more or less of the preliminary studies, and that time may thus be saved for elective work. As the universities and colleges adjust their courses more and more to the needs of the professional schools, the number of preliminary studies passed off will doubtless increase from year to year. These with the exception of Hebrew, which runs through Junior year, are scheduled for the first term. The precise adjustment as to hours, etc., is given below.

The electives include all the other courses given in the Seminary. The college graduate of today has been accustomed to considerable freedom in the choice of studies throughout his college course. His mental equipment and his intellectual training, consequently, both demand and justify the continuation of his elective privileges. The danger of an elective system is that the studies chosen by the student will not be coördinated into a rational whole. By the adoption of the "group system," supplemented by "Faculty Advisers," it is believed that the student's work is so presented that either a rather closely specialized course or one quite broadly generalized may be intelligently chosen, and that in either case it will be a concatenated whole.

THE GROUP SYSTEM.

There are offered five elective groups, one each in Old Testament, New Testament, history, systematics, practics. One of these each student must select. It will be found, on examination of the table of groups, that a considerable proportion of the work in all the groups is identical. Under each group there are as many sub-groups as there are professors teaching in that department. Each student will choose one sub-group. The professor whose sub-group he chooses becomes the student's Faculty Adviser, whose approval must be secured in the choice of all free electives. By means of the groups and sub-groups there is secured to the student a general theological course, with the emphasis on some particular line of work. The free electives which he chooses may be selected with reference to either of two ends — leveling up the course and making the emphasis more uniform, or making the course more closely specialized.

GRADUATE AND SPECIALIZING WORK.

The Seminary desires in every way to encourage the extension of theological study to four years and to provide for those who wish to specialize in any department. Various lines of study are possible, made up in whole or in part from the list of electives given later, especially those marked with an asterisk. With the

large number of professors and the excellent resources of the library the opportunity for original and carefully directed work is ample. The graduate work of resident students may be directed toward securing the degrees of S.T.M. or Ph.D. The conditions under which these degrees may be secured are carefully defined, and will be sent on application. The Seminary would also encourage pastors who may not be able to be strictly in residence to take up specialized courses of study. These will be arranged by the professors having in charge the departments in which the student wishes to work.

MISSIONS AND PEDAGOGY.

Attention has already been called to the opportunity the Seminary offers in the study of missions and pedagogy. The work in these departments is conducted partly by the regular professors in the Seminary, partly by instructors specially provided from outside, and partly by the affiliated School of Religious Pedagogy. These courses rank with the other courses in the Seminary. They are not simply general lectures but are adjusted to the methods of painstaking classroom instruction. The courses in missions and the list of instructors will be found on page 370. A brief statement of the most available courses offered in the School of Pedagogy will be found on page 374. Fuller description of these courses can be found in the Year Book of the school, which will be sent on application.

COMPARATIVE RELIGION.

The Seminary has projected and partially arranged for a number of lectures on the different non-Christian religions, to be eventually developed into a complete course in Comparative Religion. The plan as at present sketched contemplates (1) a short course of from 3 to 5 lectures dealing with each religion in broad outline and open to all students, and (2) a more extended course in each sacred literature, open to such students as are prepared to undertake work in the original languages.

The courses for which arrangements have been made, and which will be given next year, will be found under the general heading of courses in Missions above referred to.

ARRANGEMENT OF HOURS AND SCHEDULE.

The minimum number of hours required for graduation during the three years is 1,170 (390 hours each year, or about 13 hours a week exclusive of general exercises). The maximum per-

mitted is 1,350 hours (about 15 hours per week). The permission to approach the maximum depends on the student's scholarship.

The minimum of required hours is distributed as follows: Preliminary studies, 165 hours; group, 740 (excluding general exercises); sub-group, 90; free electives, 175. To the free elective hours will be added all that are satisfactorily passed off by the student on entrance, and all taken above the minimum. Students who on entrance pass off the preliminary studies and 200 hours from the studies in any group will be admitted to standing in the Middle Class. This provision is specially intended to meet the wants of graduate students from the universities.

Practically all the courses offered are arranged in a fixed schedule as to day and hour. In the exceptional cases where this is not done the hour for the class will be fixed by private appointment with the professor. The student will thus be able to make his elective choice without conflict of hours or burdensome inequality in the work of different periods.

For convenience the year is arbitrarily divided into three terms each of about ten weeks, the Christmas recess coming during the second term.

DIRECTIONS FOR MAKING CHOICES.

In making his choices the student should, first, select his group, second, his sub-group, third, his free electives, in consultation with his Faculty Adviser, who is the professor whose sub-group has been chosen. In choosing electives he should see to it that the distribution of work between terms is not too unequal and that the hours of electives chosen do not conflict when he chooses courses not specifically offered to his own class. A student is free, with the approval of his Faculty Adviser, to choose courses other than those offered specifically to his class.

The completed list of studies chosen should be entered in the Course Book provided by the Recorder.

The choices of the Junior Class will be called in about the end of the first term, those of the Middle and Senior Classes near the close of the third term. It is expected that the choice of group and sub-group made Junior year obtains for the whole course, changes to be made only with Faculty consent. Free electives may be chosen annually. In addition to the complete list of courses offered are tables showing respectively the groups and sub-groups, the schedule of classes by term, week, day, hour, the courses arranged by terms.

DESCRIPTION OF COURSES OF STUDY

Including all courses offered, whether in the Groups or outside.
 Courses starred are intended mainly for Graduate Students.

DEPARTMENT OF PHILOLOGY AND EXEGESIS

PROF. MACDONALD

- | | | |
|-----|--|----------|
| 1 | Hebrew I—see <i>Prelim. Studies</i> (TWThS11)* | J 1-2 80 |
| 2 | Hebrew II—reading, syntax, translation of English into Hebrew (TThS11) | J 3 30 |
| 3 | Arabic I—outline of accidence, with reading of about 10 pp. of texts | M 1 30 |
| 4 | Syriac I—similar to No. 3 | M 2 30 |
| 5 | The Semitic races and languages, palæography, history of O. T. text, versions, and textual criticism (TTh3) | MS 3 15 |
| 6 | Some aspects of the Hebrew literary genius; its essential characteristics, limitations, and spirit (given in 1905-6) | MS 3 15 |
| 7 | Arabic II—continuing No. 3 | S 2 30 |
| 8 | Syriac II—continuing No. 4 | S 3 30 |
| 9 | The Theology of Islam | M 1 15 |
| 10 | Missionary Activity and Methods of Muslims | S 3 10 |
| 11 | Attitude of Muslims toward Christian and Jewish Scriptures | S 3 10 |
| 12 | Missions in Egypt and Arabia | MS 2 15 |
| 13 | Muslim Educational Methods (given in 1905-6) | MS 2 5 |
| 14 | Reading of Job, regarded as literature (TThF4) | MS 1 30 |
| 15 | Reading of Amos and Ecclesiastes (given in 1905-6) | MS 1 30 |
| *16 | Semitic Epigraphy—the Inscriptions of Mesha, Siloam, etc. | |
| *17 | Arabic III | 30 |
| *18 | Elementary Coptic | I 30 |
| *19 | Elementary Egyptian | 30 |
| *20 | Seminar in the Theology of Islam. | |

PROF. PATON

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|---|--|--------|
| 1 | Higher Criticism of the O. T.—its nature, principles, and method—the problems of integrity, authenticity, historicity, etc., and the evidence available for their solution (TS9Th2)1 | J 2 15 |
|---|--|--------|

* Capital letters and numbers in parentheses indicate the day of the week and the hour of the day respectively: the figures 1 and 2 at the right of the parentheses indicate the first and second half of a term respectively. The letters and numbers in the right hand column indicate the class for which the course is intended, the term when given, and the total hours in the course. Where time marks are wanting, appointments will be made by private arrangement. Courses marked MS are given in 1904-5 and not the year following; alternating thus with courses marked 1905-6.

- 2 Introduction to the Pentateuch—its composition, age, authorship, historical character (TS9Th3) . . . M 1 30
- 3 Introduction to the Historical Books—their composition, age, relation to one another and to the Pentateuch, historical credibility in the light of archaeological discovery (TS9Th2)2 J 2 15
- 4 Introduction to the Prophetical Books—their age, authorship, significance, relation to the history of prophecy as a whole (M10WF8) M 3 30
- 5 Introduction to the Poetical Books—their age, authorship, literary and religious value (TTh3) . . . M 2 15
- 6 Critical History of O. T. Literature—a connected account of its growth, from the beginnings in the desert, through the Mosaic and later periods, with the development of the prophetic, priestly, and wisdom schools, and the formation of the Canon (TThS11) S 2 30
- 7 The Messianic Prophecies in chronological order—exegesis and discussion (MWF2)2 M 3 15
- 8 Isaiah—reading of selections, with special reference to date (TTh2) S 1 15
- 9 Exegesis of Jeremiah M 3 30
- 10 Assyrian I—grammar, reading of transliterated texts, exercises in cuneiform M 3 30
- 11 Assyrian II—reading of passages bearing on Israel's history S 3 30
- 12 Missions in India MS 1 15
- 13 Jewish Education MS 1 5
- *14 Elementary Ethiopic S 2 30
- *15 Rabbinic Hebrew—reading a Mishna tractate illustrating Jewish thought in the time of Christ . . . S 1 15
- *16 Hebrew Legislation—its contents and development in the Pentateuchal Codes.

PROF. JACOBUS

- 1 (a) N. T. Propædæutics—review of N. T. Criticism and the philosophical ideas involved
(b) Romans—exegesis of selections bearing on theological discussion (TTh10) M 1 20
- 2 (a) N. T. Philology—the growth and characteristics of Hellenistic Greek (5 hrs.)
(b) Galatians—exegesis of a portion, chiefly for method (25 hrs.) (TThS9) J 3 30
- 3 Mark—exegesis of the narrative as the primary Gospel (TThS11) M 2 30
- 4 The Fourth Gospel—exegesis of the discourse passages in correlation with the Synoptic Tradition (TThS8) S 3 30
- 5 Ephesians—exegesis of selections for content and argument (TThS11)1 S 1 15

- 6 I John—exegesis of selections, chiefly for their spiritual suggestiveness (TThS10)1 S 2 15
- 7 Philippians—exegesis of selections, with emphasis on ch. 2 (TTh2) M 3 15
- 8 Introduction to the Pauline Epistles—with special reference to present critical questions (TThS8)1 M 1 15
- 9 Introduction to the Johannine Gospel and Epistles—in the light of present criticism (TTh2) S 2 10
- 10 The Synoptic Problem—introduction to the first three Gospels, with special study of their interrelation (TThS8)2 M 1 15
- 11 Introduction to the Pastoral Epistles—their origin, integrity, and bearing on Paul's second imprisonment (TThS11)2 S 1 15
- 12 Introduction to Hebrews—its origin and place in N. T. thought S 1 15
- 13 The Gospel Logia—the Synoptic Traditions considered with a view of approximately reconstructing the Logia S 2 —
- 14 Analysis work—the general progress of thought in each book of the N. T. (TThS10)2 J 2 15
- 15 The Greek of the Septuagint—in relation to Alexandrian-Hellenistic Literature J 2 15
- 16 Missions in China (given in 1905-6) MS 1 15
- 17 Teachers' Classes MS 2 10
- *18 The Synoptic Traditions—seminar elaborating No. 15
- *19 The Sources of Acts—seminar

DEPARTMENT OF HISTORY

PROF. NOURSE

- 1 Hebrew History—see *Prelim. Studies* (M3, WF9)1 J 1 15
- 2 Hebrew History from Moses to David (MWF2) J 2 30
- 3 Hebrew History from Solomon to the Exile, and Jewish History to the end of the Persian Period (M11WF8) J 3 30
- 4 O. T. Theology—general course on the development of the main beliefs (M4, WF9) J 3 30
- 5 N. T. Theology—general course on the teachings of Christ and the Primitive Church (M4WF8) M 1 30
- 6 Jewish History from Alexander to the Roman Period (MWF2)2 M 1 15
- 7 Theology of the Early Minor Prophets (MWF2)1 M 3 15
- 8 Hebrew Prophecy—its principles and development, with special attention to the Messianic element (M5, WF9) M 2 25
- 9 Theology of Micah S 1 15
- 10 Theology of Amos S 3 15
- 11 Theology of I Peter S 2 15

- 12 N. T. Canon—general history to 400 (WF8) 2 . . . J 2 10
- 13 N. T. Canon—special historical work . . . J 3 10
- 14 O. T. Apocrypha—general course (M10F3) . . . S 1 20
- 15 N. T. Text-Criticism—general outline of method
(WF8) 1 . . . J 2 10
- 16 Special MS. Study—seminar . . . J 3 15
- 17 Early Maccabean time—seminar in the sources . . . S 2 15
- 18 Missions in the Americas (given in 1905-6). . . MS 1 15
- 19 Pauline Theology I—based mainly on Acts and I
and II Thessalonians . . . S 1 15
- 20 Studies in Post-exilic Theology—readings in Jonah,
Malachi, and Joel, with reference to the movements
under Ezra and Nehemiah . . . S 2 15
- 21 Reading Course in Early Semitic Religions . . . S 3 15
- 22 Theology of the Jahvist Document in the Hexateuch
- 23 Theology of the early chapters of Acts, of James and
of I Peter as compared with Christ's and Paul's
teachings

PROF. MITCHELL

- 1 N. T. Times I—study of the sources preparatory to
constructive work in the Life of Christ and Apostolic
History (M3, WF9) 2 . . . J 1 15
- 2 N. T. Times II—constructive work, continuing No.
1 (MF11) . . . J 2 15
- 3 History to the Nicene Council—outline with reading
of sources for special points (MWF10) . . . M 1 30
- 4 Post-Nicene History—outline (MWF2) 1 . . . M 2 15
- 5 Problems in the Life of Christ (MW2) 1 . . . J 3 10
- 6 Paul's view of the Life and Character of Christ
(MW2) 2 . . . J 3 10
- 7 Nicene Christology—the growth of the doctrine of
the Person of Christ to the Second Ecumenical
Council (MWF2) 2 . . . M 2 15
- *8 Asceticism and Monasticism—survey of the sources
to Basil the Great and Benedict of Nursia (MF3) . . . M 2 15
- *9 Rise of the Papacy—survey of the sources to Greg-
ory the Great (WF9) 1 . . . M 3 10
- 10 Studies in Origen or Augustine . . . S 1 15
- 11 The Church in the time of Justinian . . . S 2 10
- 12 The Orthodox Eastern Church from Justinian to
1453 . . . S 1 15
- 13 The Russian Church—rise and history . . . S 2 10
- 14 Mohammedanism—its rise and spread to the found-
ing of the Caliphate of Baghdad (WF10) 1 . . . S 3 10
- 15 The Ottoman Empire—rise and history (M4, WF10) 2 . . . S 3 15
- 16 Missions in the First Six Centuries—their history
and method (WF9) 2 . . . M 3 10
- 17 The Nestorian Church and its Missions in the Far
Orient . . . S 2 10

18	Missions in the Balkan Provinces and Syria . . .	MS 3 15
19	Modern Greek	S 3 30
20	Greek and Roman Education (given in 1905-6) . . .	MS 2 5

PROF. GEER

1	The Mediæval Church I — from Gregory I to Gregory VII (T.ThS8) 2	M 2 15
2	The Mediæval Church II — from Gregory VII to the Reformation (M3, WF10) 1	M 3 15
3	The Reformation — outline course (M4, WF8)	S 1 30
4	The Modern European Church — outline course from the Reformation to the present (TThS10) 2	S 2 15
5	Life and Times of Bernard of Clairvaux — study in sources of Mediæval History (M3, WF10) 2	M 3 15
6	Mediæval Monasticism — with emphasis on the scientific use of sources	S 1 15
7	Mediæval Reformation Movements — seminar	S 2 15
8	Canon Law — its history with readings in the <i>Corpus Juris Canonici</i>	M 2 15
9	Ecclesiastical Latin (M5, WF9) 2	M 1 15
10	The Continental Reformation — course similar in method to 6	S 2 15
11	The English Reformation — course similar in method to 6 (MWF11) 2	S 3 15
12	The Oxford Movement	S 3 15
13	Ecclesiastical Polity — a comparative study of the theory, organization and administration of the leading denominations (TS8) 1	M 2 10
14	Mediæval Education (given in 1905-6)	MS 2 5
15	Mediæval Missions — their history and method (M5, WF9) 1	M 1 15
16	Moravian Missions	MS 3 15
17	Elements of Ecclesiastical Architecture	S 3 10
18	The Christian Social Movement in England	M 2 15

PROF. SIMPSON

1	Congregationalism I — history and polity in outline (WF11)	S 1 15
2	Congregationalism II — its history as seen in its literature and doctrinal symbols, seminar (M11)	S 1 5
3	American Church History I — Colonial Period, Outline Course (M4, WF8) 1	S 2 15
4	American Church History II — Colonial Period, supplementary to Course 3; seminar in sources with Thesis work	S 2 15
5	American Church History III — Nat'l Period (TTh11)	S 3 15
6	General introduction to the study of American History	M 2 10
7	Growth of Religious Freedom and Toleration (given in 1905-6)	S 1 15

History of Selected Denominations with special reference to their American development

8	The Presbyterians	S 3	10
9	The Methodists	S 3	10
10	The Baptists	S 3	10
Special Courses in the History of Missions			
11	Spanish Catholic Missions in America	MS 2	5
12	French Catholic Missions in America	MS 2	5
13	Early Protestant Missions among the Indians	MS 2	5

DEPARTMENT OF SYSTEMATICS

PROF. GILLET

1	Introduction to Philosophy—see <i>Prelim. Studies</i> (MS10)	J 1	15
2	Outline of Apologetics—(M4,WF9)	J 2	30
3	Antitheism—various non-Christian theories, with special discussion of the bearing of evolution on fundamental Christianity (MWF10) 1	J 3	15
4	Philosophy of Religion—including the nature and origin of religion, personality, etc. (M10,WF8)	M 2	30
5	XIXth Century Apologetics—history and criticism	M 3	30
6	N. T. Apologetics—inductive work, chiefly in the Gospels (MWF10) 2	J 3	15
7	The Evidence of Christian Experience—its value and scope (MWF11) 1	S 3	15
8	History of Apologetics—chiefly the first three centuries and the Deistic controversy	S 1	15
9	English Philosophy—from Locke onward, with special reference to Christian faith (M5WF10)	S 1	30
10	History of Religions—introduction	M 2	15
11	Problems in the Philosophy of Religion—such as Cause, Purpose, Miracle, etc.	M 3	15
12	Studies in Modern Philosophy (M4,WF8)	J 1	30
13	Apologetic Significance of Missions	MS 2	15
14	Psychological Theory (given in 1905-6)	MS 2	15
*15	Modern German Philosophy—reading course		
*16	History of Religions—reading course		
*17	Methods in Apologetics		
*18	The Problem of Immortality		

PROF. BEARDSLEE

1	The Doctrine of God—inductive Biblical studies of the Nature of Deity, the Trinity, the works of God, and a Theodicy (TThS3) 2	J 3	15
2	The Doctrine of Man—similar studies of the Nature of Man, with special attention to the problems of Freedom and Sin (TS11)	M 1	15
3	The Doctrines of Grace—similar studies of the Person of Christ, His relation to the Holy Ghost, and His atoning sufferings, with special attention to the activities, divine and human, that constitute an Experience of Saving Grace (TThS10)	M 3	30

4	Biblical Ethics—similar studies of the moral meaning to man of God's Nature, of Man's Moral Nature, especially Conscience, of Law, of Duty, of Grace, and of Virtue (MWF2)	S 2 30
5	The Kingdom of God—similar studies in both N. T. and O. T. (M4WF8)2	S 2 15
6	Inspiration—the Biblical appeal to faith (T3W2)	S 1 15
7	History of Systematics—studies of typical writers to note the materials, methods, and forms of leading systems (MF3)	J 2 15
8	History of Ethics—a review of leading heathen, pagan, Christian, and philosophical types (TTh2)	M 1 20
9	The Biblical Basis of Missions (given in 1905-6)	MS 3 15
10	Methods of Religious Instruction—discipline in preparing different types of S. S. lessons	MS 1 15
*11	The O. T. Doctrine of God—original work in Exodus, Amos, Isaiah, and Psalms	30
*12	The Doctrine of Judgment—the main Biblical instances and principles	15
*13	The Harmony of Grace—the symmetry and unity of the elements of Salvation in the Bible	15
14	The Biblical Basis of Ethics (TS9)	S 3 15
*15	Ethics—studies of Biblical material, as the Wisdom Literature, the Johannine Writings, and Paul's Epistles	30
16	Studies in Luke. A discipline in inductive method, introductory to the regular courses in Biblical Dogmatics and Ethics (TThS8) 1	J 3 15

PROF. MACKENZIE

1	The Christian Doctrine of God (TThS8)	M 3 30
2	The Person and Work of Christ (TThS8)	S 1 30
3	The Holy Spirit and the Church (TThS8)	S 2 30
4	Christian Ethics (TThS10)	M 2 30
5	a Propædeutics (5 hrs.); b The Necessity and Method of Systematic Theology (15 hrs.) (TThS9)	J 1 20
6	Contemporary Religious Thought (TThS10)	S 3 30
7	Studies in the Creeds and Confessions (TTh4)	S 2 15
8	The Principle of Missions	MS 1 10
9	Seminar Work on Modern Dogmatic Systems, as Calvin, Schleiermacher, Dorner, Rothe, Ritschl, Kaftan, etc.	S 3 15
10	Studies in some Ethical Systems, as Spinoza, Kant, Schopenhauer, Spencer, etc.	

DEPARTMENT OF PRACTICS

PROF. MERRIAM

- 1 Great Pastors and Preachers—lectures on the history of preaching, with essays and discussion on notable personalities (Th11S10) M 1 15
- 2 Homiletics I.—lectures on the genesis and construction of the sermon, analysis of examples, classroom work in original sermon plans (M4WF10) M 2 30
- 3 Homiletics II.—practical class exercises in preaching and criticism, supplementing Homiletics I, (TThS11) 1 M 3 15
- 4 Homiletics III.—advanced class preaching and criticism in original prescribed themes and sermon problems in various categories (M3TThS10) S 1 30†
- 5 Homiletics IV.—continuation of III, with special emphasis upon original choices of themes and personal criticism (TS9) S 2 15
- 6 Homiletics V.—private hours in individual sermon criticism S 2 5
- 7 The Pastorate and Local Problems—lectures on the church and pastorate, with special study of Hartford as a local field: visits to institutions, personal investigations and reports (TS10) J 3 20
- 8 Pastoral Care—parish organization, pastoral visitation, personal religious work, conduct of regular and special pastoral services (MWF11) S 2 30
- 9 The Pastor and his Young People—the history and principles of pedagogy applied in the pastoral office (given in 1905-6) MS 3 15
- 10 Sociology I.—general principles and special problems, with special reference to Christian activities: lectures, class essays, and discussions (TThS9) M 3 30
- 11 Poverty and Crime—lectures in the history, causes, and methods in dealing with these problems (TThS11) 2 M 3 15
- 12 Missions in Africa MS 3 15
- *13 Sociology II.—reading courses in selected problems, S 3 15
- *14 Homiletics—critical readings in the literature S 3 15

PROF. PRATT

- 1 Public Worship I.—its history in Hebrew, Apostolic, Mediæval, Reformation, and Modern times (M3WF10) 1 S 2 15
- 2 The Historic Liturgies—analyses, with study of selected formulæ and rites (MWF2) 1 S 3 15
- 3 Public Worship II.—the conduct of the various exercises, exclusive of the Sacraments and Special Ordinances (M3WF10) 2 S 2 15

† Scheduled 40 hours, counts as 30 hours.

4	Hymnody—its history, with special emphasis on English and American developments (MWF11)	M 1 30
5	The Hebrew Psalter—special introduction and exegesis of selections (MWF11)	M 2 30
6	General Musical History—outline of periods and styles, with fuller account of the greater masters (MWF11)	M 3 30
7	Church Music—the form of the hymn-tune, the anthem, the mass, with piano illustration (MF3)	S 3 15†
8	The Oratorio—as an art-form, with piano illustration (MF2)	S 1 15†
9	Types of Musical Form—the dance, the song, the sonata, the fugue, with piano illustration	J 3 15†
10	The Symphony—as an art-form, with piano illustration (TF3)	S 2 15†
11	Sight-Singing I.—the rudiments of music, with drill in reading	J 2 30
12	Sight-Singing II.—continuing No. 11 into part-singing (MF3)	J 3 15
13	Harmony I.—exercises in tune-writing and analysis (MTF3)	M 1 30
14	Harmony II.—continuing No. 13	M 3 15
15	Missions in Hawaii and the South Seas (given in 1905-6)	MS 2 15
16	Harmony III.	
17	Special Liturgics—the conduct of Sunday-school services	MS 3 10
*18	Liturgics—extensions of Nos. 1 and 3 in (a) the history of Public Worship, (b) its theory, or (c) its administration	
*19	Hymnody—original investigation in (a) the problems of the Psalms, (b) English Hymnody	
*20	Music History—studies in the development of particular forms, or in the works of selected composers	

1	Voice-Building	J 1 10
2	Scripture and Hymn Reading	J 3 15

PROF. THAYER

1	Bibliology—the history and use of books, including a history of the written and printed Bible	15
2	A study of the manuscripts and editions of the Greek and Hebrew Testaments, the history of the English Bible, and practical methods of research	15
3	Explanation of the classification of the Seminary Library, with instruction in the practical use of the books on the shelves. Hours by special arrangement with the Junior Class	J 1 —

† Demonstrative courses, 20 hours, counted 15.

- | | | |
|---|--|--------|
| 4 | Bibliography of Missions (given in 1905-6) | MS 3 5 |
| 5 | Reading in the Historical Books of the Old Testament — as a basis for historical study | M 1 20 |

DR. SMITH

- | | | |
|---|---|--------|
| 1 | Foreign Missions — China and Christian Missions | S 2 12 |
|---|---|--------|

MR. BASSETT

- | | | |
|---|--|--------|
| 1 | Experiential Theology — conversion, the resulting types of character, and the means of grace in relation to character-building | S 3 15 |
|---|--|--------|

DR. HOLLIDAY

- | | | |
|---|---|--|
| 1 | Presbyterian Polity — characteristics and practical working | |
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DR. McCORMICK

- | | | |
|---|---|--|
| 1 | Methodist Polity — its principles and operation | |
|---|---|--|

MR. HAWKS

- | | | |
|---|---|----|
| 1 | Biblical Aramaic — Grammar and study of the Aramaic portions of the Old Testament | 15 |
| 2 | Readings in the Targums — selections on the Pentateuch and Prophets, with special study of grammatical form, etc. | 15 |

MR. HARTRANFT

- | | | |
|---|--------------------------|--------|
| 1 | Elementary German (MWF2) | J 1 30 |
| 2 | Advanced German | J 2 30 |

MISSIONS

The courses in Missions offered by different instructors are here brought together and classified with the twofold purpose of facilitating the regular students' choice of electives in Missions, and of suggesting how there could be readily arranged a year's work exclusively in this topic.

With the exception of the courses in Comparative Religions, fuller description of the courses will be found in the complete List of Electives.

THEORY AND METHODS

- | | | | |
|----------------------|----|-------------------------------------|---------|
| <i>Prof. Gillett</i> | 4 | Philosophy of Religion | M 2 30 |
| " <i>Beardslee</i> | 9 | Biblical Basis of Missions (1905-6) | MS 3 15 |
| " <i>Mackenzie</i> | 8 | The Principle of Missions | MS 3 10 |
| " <i>Gillett</i> | 13 | Apologetic Significance of Missions | MS 2 15 |
| " <i>Smith</i> | 1 | China and Christian Missions | S 2 12 |
| " <i>Thayer</i> | 4 | Bibliography of Missions (1905-6) | MS 3 5 |

HISTORY

<i>Prof. Gillett</i>	10	History of Religions—introduction	M 2 15
" <i>Mitchell</i>	14	Rise of Mohammedanism	S 3 10
" <i>Macdonald</i>	9	Theology of Islam	M 1 15
	10	Muslim Missionary Activity	S 3 10
	11	Muslim Attitude toward the Bible	S 3 10
" <i>Mitchell</i>	16	Missions in the First Six Centuries	M 3 10
	17	Nestorian Missions	S 2 10
	13	Conversion of Russia	S 2 10
" <i>Geer</i>	15	Mediaeval Missions	M 1 15
	16	Moravian Missions	MS 3 15

SPECIAL MISSIONS

<i>Prof. Merriam</i>	12	In Africa	MS 3 15
" <i>Macdonald</i>	12	In Egypt and Arabia	MS 2 15
" <i>Mitchell</i>	18	In the Balkans and Syria	MS 3 15
" <i>Barton</i>	1	In Asia Minor (1905-6)	MS 15
" <i>Paton</i>	12	In India	MS 1 15
" <i>Jacobus</i>	16	In China (1905-6)	MS 1 15
" <i>Pratt</i>	15	In Hawaii and the South Seas (1905-6)	MS 2 15
" <i>Nourse</i>	18	In the Americas (1905-6)	MS 1 15

LANGUAGES

<i>Prof. Paton</i>	10	Assyrian I	M 3 30
	11	" II	S 3 30
	14	Ethiopic	S 2 30
	15	Rabbinic Hebrew	S 1 15
" <i>Macdonald</i>	3	Arabic I	M 1 30
	7	" II	S 2 30
	17	" III	30
	4	Syriac I	M 2 30
	8	" II	S 3 30
	18	Elementary Coptic	1 30
" <i>Mitchell</i>	20	Modern Greek	S 3 30
" <i>Trowbridge</i>		Turkish	I-2 30

By the courtesy of Trinity College, courses in Spanish, under Prof. McCook, and other courses, are open to students desiring them. For additional languages see under Comparative Religions.

COMPARATIVE RELIGIONS

Professor Martin (of Trinity College)

Indo-Iranian Languages* and Religious Literatures, together with Chinese and Malay.

I a	Sanskrit. Grammar (Perry, Whitney) and one brief illustrative selection (Lanman's Reader) from the Mahabharata, Hitopadeṣa, Manu, the R̥gveda, the Brahmanas, and the Sūtras respectively	Hours 25
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*In these languages the purpose is to offer first a brief but substantial introduction and to continue the work thereafter with such students as wish it.

	Hours
<i>b</i> Five lectures (open also to general students) on the Religious Literature of India, intended to give an idea of its nature and scope and the present position of its study	5

Sanskrit is the key to Avestan and Pali, as to all the modern Aryan languages of India, and to much in the non-Aryan languages. Course 1*a* is a necessary preparation to courses 2*a* and 3*a*.

2	<i>a</i> Pali. Grammar (Frankfurter) and selections in Frankfurter's Handbook and Elwell's Jatakas	13
	<i>b</i> Two lectures (open also to general students) giving a general survey of the literature of Buddhism	2
3	<i>a</i> Avestan (so-called Zend) Grammar (Jackson) and selections from the Yasna, Yashts, and Vendidad (Jackson's Avesta Reader)	13
	<i>b</i> Two lectures (open also to general students) on the Religious Literature of the Zoroastrians and the present position of its study	2
	<i>c</i> Middle Persian. The Pahlavi Translations of the Avesta read in conjunction with Naryosang's Sanskrit version	
4	Modern Persian. Grammar (St. Clair-Tisdall, Darmesteter's <i>Études Iranienes</i>). The Vazir of Lankuran. Selections from the <i>Christomathies</i> of Salemann and Shukowski and Spiegel	30
5	Chinese. The Radicals and their simpler combinations with elementary readings. Foster's <i>Elementary Lessons in Chinese</i> with reference to Summers, Seidel, and Arendt	30
6	Malay. Grammar (Seidel or Crawford) and easy readings	30

The above scheme is tentative and probably can be carried out only by assigning some of the work to alternate years. In the years 1904-5 and 1905-6 Professor Martin will also lecture on one or more of the following topics from 3 to 6 hours :

The Contributions of Missionaries to Linguistic Science.

The Number and Classification of the Languages of the East Indies.

The Linguistic Problem of the Philippine Islands.

The Chinese Language as a Missionary Problem.

	Hours
<i>Professor Nourse</i>	
The Religion of the Hebrews from a Comparative Standpoint	5
<i>Professor Paton</i>	
The Religion of the Babylonians	5
Readings in Sacred Texts of the Babylonians	30
<i>Professor Macdonald</i>	
The Religion of Islam	5
Readings in the Qur'an	30
Religion of the Egyptians	3
<i>Professor Mitchell</i>	
Religion of the Greeks and Latins	5
<i>Professor Geer</i>	
Teutonic Religions	5
<i>Professor Gillett</i>	
Religions of Savage and Semicivilized Races	5

SPECIAL LECTURES

Missionary Problems at Home. By Dr. Halsey of the Presbyterian Board of Missions (1904-5)	6
The Science and Methods of Modern Missions. By Rev. J. L. Barton, D.D., of the A. B. C. F. M. (1905-6) . MS	3 4
International Law relating to Americans residing abroad . MS	2 3
Medical Instruction—information as to maintaining health and rendering simple medical services (1905-6)	
<i>a</i> Anatomy, Physiology, and Materia Medica. By Levi B. Cochran, M.D., of Hartford MS	I 5
<i>b</i> Medical and Surgical Emergencies. By Oliver C. Smith, M.D., of Hartford, MS	I 5
<i>c</i> General Medicine and Hygiene, with practical clinical work. By Frederick T. Simpson, M.D., of Hartford MS	I 5
Cartography—practical studies in topography, etc. By Prof. B. S. Annis of the Hartford High School (1904-5) MS	2 10
Business Methods in Mission Work. By Rev. G. Walter Fiske of Auburn, Maine (1904-5) MS	10
Mission Study in the Home Church. By Rev. H. P. Beach, of the Student Volunteer Movement (1905-6) . MS	2 5
Mission Work Among Young People. By Rev. Wm. B. Forbush of Charlestown, Mass. (1904-5) MS	I 5
History and Growth of the A. M. A. By Dr. C. J. Ryder (1904-5) MS	I 3
City Missions—a study of the social problems involved in the philanthropic and missionary activities of the modern city. By David I. Green, Ph.D., of the Hartford Charity Organization Society (1904-5) MS	3 10

By the courtesy of the Hartford Hospital, lectures in the Nurses' Training School are open to special students in missions; and classes in manual training at the Hillyer Institute are also accessible.

RELIGIOUS PEDAGOGY

The following courses offered in this topic are here brought together in the same way as with the courses in Missions.

<i>Prof. Paton</i>	13	Jewish Education	MS 1	5
" <i>Mitchell</i>	20	Greek and Roman Education (1905-6)	MS 2	5
" <i>Macdonald</i>	13	Muslim Educational Methods (1905-6)	MS 2	5
" <i>Geer</i>	14	Mediæval Education (1905-6) . . .	MS 2	5
" <i>Gillett</i>	14	Psychological Theory (1905-6) . . .	MS 2	15
" <i>Merriam</i>	9	Pastor and Young People (1905-6) . .	MS 3	15
" <i>Beardslee</i>	10	Methods of Instruction (1904-05) . .	MS 1	15
" <i>Jacobus</i>	17	Teachers' Classes (1904-5)	MS 2	10
" <i>Pratt</i>	17	Special Liturgics (1904-5)	MS 3	10

With these are affiliated various courses in the Hartford School of Religious Pedagogy, for the details of which see its Announcement for 1903-04.

<i>Prof. Pease</i>	I	History of Education (TWThF10) . . .	J 1-2	60
" <i>Pease</i>	II	Principles of Education (TWThF10) . .	J 2-3	60
" <i>Pease</i>	III	Gen'l Religious Pedagogy (WThF9) . .	M 1-2	45
		a Psychological Basis of Teaching		
		b Essentials of Method		
		c Teaching Methods		
" <i>Pease</i>	IV	Normal and Class Methods (WThF9) . .	M 2-3	45
" <i>Pease</i>	V	The Bible School (TW11)	S 1-2-3	60
		a Its History		5
		b Its Organization and Management		45
		c Organized Interdenominational Work		10
" <i>Pease</i>	VI	Primary Methods (3 hours per week first half year)		
		a Special Primary Methods		30
		b The Primary Department		15
" <i>Pease</i>	VII	The Bible School Curriculum (3 hrs. per week second half year)		
		a General Principles		30
		b Lesson Construction (practice with criticism)		
" <i>Pease</i>	VIII	The Philosophy of Froebel (1 hour per week)		

<i>Prof. Pease</i>	IX	Organized Bible School Work (1 hr. per week)	30
" <i>Dawson</i>	I	Genetic Psychology — a study of the development of mind, socially and individually, as a preparation for other courses in Psychology (TWTh4) J 1-2	90
	<i>a</i>	The Brain and Nervous System	12
	<i>b</i>	Correlations of Physical and Psychical States	12
	<i>c</i>	The Instinct — Feelings	36
	<i>d</i>	Intelligence, Habit, and Will	30
" <i>Dawson</i>	II	Child-Study — an application of the preceding course to the study of children (ThFS11) s 1-2-3	90
	<i>a</i>	Heredity and Variation	20
	<i>b</i>	The Development of the Body and Brain	20
	<i>c</i>	The Psychical Development of the Child, with the dominating interests of each period	50
" <i>Dawson</i>	III	Social Psychology — an application of genetic psychology to the study of society, which is considered under four groups of social relations (3 hrs. per wk.)	90
	<i>a</i>	Industrial Relations	30
	<i>b</i>	Domestic "	20
	<i>c</i>	Political "	20
	<i>d</i>	Cultural "	20
" <i>Dawson</i>	IV	Psychology of Religion (3 hours per week)	90

N. B. The subdivisions of hours in the courses in Psychology are approximate only.

PRELIMINARY STUDIES

Required of all students at the outset of their course unless passed off at the time of entrance.

PROFESSOR MACDONALD

- 1 Hebrew I. Elementary grammar, with exercises in reading and writing the language, including only what is absolutely necessary for any use of the Hebrew Bible (TWThS11) . J I-2 80

MR. HARTRANFT

- Elementary German, for those who have not studied it (MWF2) J I 30

PROFESSOR NOURSE

- 1 Hebrew History. (M3WF9)1 J I 15

PROFESSORS MITCHELL AND GEER

- Outline of Church History, with text-book (MF11) . J I 15

PROFESSOR GILLET

- 1 Introduction to Philosophy, indicating briefly the terminology, the chief problems, and the chief methods of their solution (MS10) . . . J I 15

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- 1 Voice-building I. Practical drill, mostly in half-hour individual lessons, adapted to the student's needs J I 10

TABLE I.—GROUPS

Group A		Group B		Group C		Group D		Group E	
OLD TESTAMENT		NEW TESTAMENT		HISTORY		SYSTEMATICS		PRACTICES	
<i>Macdonald</i>		<i>Macdonald</i>		<i>Macdonald</i>		<i>Macdonald</i>		<i>Macdonald</i>	
2 Heb. II	J 3 30	2 Heb. II	J 3 30	2 Heb. II	J 3 30	2 Heb. II	J 3 30	2 Heb. II	J 3 30
5 Sem. Lang.	M S 3 15	4 Syriac I	M 2 30						
6 Heb. Genius	M S 3 15			6 Heb. Genius	M S 3 15				
<i>Paton</i>		<i>Paton</i>		<i>Paton</i>		<i>Paton</i>		<i>Paton</i>	
1 Prin. Crit.	J 2 15	1 Prin. Crit.	J 2 15	1 Prin. Crit.	J 2 15	1 Prin. Crit.	J 2 15	1 Prin. Crit.	J 2 15
4 Syriac I	M 2 30	2 Deebat. Pls.	M 2 30	3 " O. T. Lit.	S 2 30	2 Pentateuch	M 1 30	6 O. T. Lit.	S 2 30
7 Arabic II	S 2 30			5 " Hist. Bks.	J 2 15	4 Fourth Gos.	S 3 30		
				6 " Poet. Bks.	M 2 15	8 Paul. Epistles	M 1 15		
				6 O. T. Lit.	S 2 30	10 Synop. Problem	M 1 15		
<i>Nourse</i>		<i>Mitchell</i>		<i>Geer</i>		<i>Simpson</i>			
2 Early Heb. Hist.	J 2 30	2 N. T. Times-II	J 2 15	4 Mod. Church	S 2 15	Geer 4. Mod. Church	S 2 15		
3 Late " "	J 3 30	7 Nic. Christianity	M 2 15	5 Med. Sources	M 3 15	" 11. Eng. Ref.	S 3 15		
6 Jewish Hist.	M 1 15	8 Monasticism	M 2 15	6 Monasticism	S 1 15	2 Cong. II. Seminar	S 1 15		
7 Minor Prophets	M 3 15	9 Papacy	M 3 10	7 Med. Ref. Movements	S 2 15	3 Am. Church Hist. I.	S 2 15		
		12 East. Church	S 1 15	10 Cont. Ref.	S 2 15	4 " " II.	S 2 15		
		13 Russ. Church	S 2 10	11 Eng. "	S 3 15	5 " " III.	S 3 15		
		14 Mohammed'm	S 3 10			6 Intro. Am. Hist.	M 2 10		
<i>Gillett</i>		<i>Beardslee</i>		<i>Mackenzie</i>					
3 Antitheism	J 3 15	2 Man	M 1 15	3 Holy Spirit	S 2 30				
4 Phil. of Rel.	M 2 30	4 Ethics	S 2 30	4 Christian Ethics	M 2 30				
5 Modern Apol.	M 3 30	5 Kingdom of God	S 2 15	7 Studies in Creeds	S 2 15				
7 Christian Exp.	S 3 15	14 Biblical Ethics	S 3 15	9 Seminar	S 3 15				
<i>Merriam</i>		<i>Pratt</i>		<i>Pedagogics</i>					
1 Great Pastors	M 1 15	2 Liturgies	S 3 15	Sub-group can be arranged in consultation with Recorder.					
3 Homiletics II	M 3 15	5 Psalms	M 2						
8 Past. Care	S 2 30	7 Church Music	S 3						
10 Sociology	M 3 30	6 Musical Hist.	M 3						
		8 Oratorios	S 1						
		11 Sight Singing	J 2 30						

TABLE II. — DAILY SCHEDULE OF HOURS.
JUNIOR CLASS. — Term I.

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	Hrs.
. Gillett 1 Mitchell-Geer	. . . . . Mackenzie 5 Pease I Macdonald 1	Gillett 12 Nourse 1 | Mitchell 1 Pease I Macdonald 1	. . . . . Mackenzie 5 Pease I Macdonald 1	Gillett 12 Nourse 1 | Mitchell 1 Pease I Mitchell-Geer	. . . . . Mackenzie 5 Gillett 1 Macdonald 1	8 9 10 11
<i>German</i> Nourse 1 | Mitchell 1 Gillett 12	. . . . . Dawson I	<i>German</i> <i>General Exercises</i> Dawson I	. . . . . Dawson I	<i>German</i> . . . . .	. . . . .	2 3 4

Term II.

. Mitchell 2	Paton 1 | Paton 3 Jacobus 14 Pease I-II Macdonald 1	Nourse 15 | Nourse 12 Gillett 2 Pease I-II Macdonald 1	. . . . . Jacobus 14 Pease I-II Macdonald 1	Nourse 15 | Nourse 12 Gillett 2 Pease I-II Mitchell 2	. . . . . Paton 1 | Paton 3 Jacobus 14 Macdonald 1	8 9 10 11
Nourse 2 Beardslee 7 Gillett 2	. . . . . Dawson I	Nourse 2 <i>General Exercises</i> Dawson I	Paton 1 | Paton 3 Dawson I	Nourse 2 Beardslee 7 . . . . .	. . . . .	2 3 4

Term III.

. Gillett 3 | Gillett 6 Nourse 3	Beardslee 16 | Beardslee 1 Jacobus 2 Merriam 7 Macdonald 2	Nourse 3 Nourse 4 { Gillett 3 | Gillett 6 or Pease II }	Beardslee 16 | Beardslee 1 Jacobus 2 Pease II Macdonald 2	Nourse 3 Nourse 4 { Gillett 3 | Gillett 6 or Pease II }	Beardslee 16 | Beardslee 1 Jacobus 2 Merriam 7 Macdonald 2	8 9 10 11
Mitchell 5 | Mitchell 6 Pratt 12 Nourse 4	. . . . . Dawson I	Mitchell 5 | Mitchell 6 <i>General Exercises</i> Dawson I	. . . . . Dawson I	. . . . . Pratt 12	. . . . .	2 3 4

MIDDLE CLASS. — Term I.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
8	. . . . .	Jacobus 8 | Jacobus 10 Paton 2	Nourse 5 { Geer 15 | Geer 9 } or Pease III	Jacobus 8 | Jacobus 10 Pease III	Nourse 5 { Geer 15 | Geer 9 } or Pease III	Jacobus 8 | Jacobus 10 Paton 2
9	. . . . .	Jacobus 1	Mitchell 3	Jacobus 1	Mitchell 3	Merriam 1
10	Mitchell 3 Pratt 4	Beardslee 2	Pratt 4	Merriam 1	Pratt 4	Beardslee 2
11						
2	| Nourse 6	Beardslee 8	| Nourse 6	Beardslee 8	| Nourse 6	. . . . .
3	Pratt 13	Pratt 13	General Exercises	Paton 2	Pratt 13	. . . . .
4	Nourse 5	Macdonald 14	. . . . .	Macdonald 14	Macdonald 14	. . . . .
5	Geer 15 | Geer 9	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .

Term II.

8	. . . . .	Geer 13 | Geer 1	Gillett 4	| Geer 1	Gillett 4	Geer 13 | Geer 1
9	. . . . .	Paton 1 | Paton 3	Nourse 8 or Pease III-IV	Pease III-IV	Nourse 8 or Pease III-IV	Paton 1 | Paton 3
10	Gillett 4	Mackenzie 4	Merriam 2	Mackenzie 4	Merriam 2	Mackenzie 4
11	Pratt 5	Jacobus 3	Pratt 5	Jacobus 3	Pratt 5	Jacobus 3
2	Mitchell 4 | Mitchell 7	. . . . .	Mitchell 4 | Mitchell 7	Paton 1 | Paton 3	Mitchell 4 | Mitchell 7	. . . . .
3	Mitchell 8	Paton 5	General Exercises	Paton 5	Mitchell 8	. . . . .
4	Merriam 2	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
5	Nourse 8	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .

Term III.

8	. . . . .	Mackenzie 1	Paton 4	Mackenzie 1	Paton 4	Mackenzie 1
9	. . . . .	Merriam 10	{ Mitchell 9 | Mitchell 16 } or Pease IV	Merriam 10 or Pease IV	{ Mitchell 9 | Mitchell 16 } or Pease IV	Merriam 10
10	Paton 4	Beardslee 3	Geer 2 | Geer 5	Beardslee 3	Geer 2 | Geer 5	Beardslee 3
11	Pratt 6	Merriam 3 | Merriam 11	Pratt 6	Merriam 3 | Merriam 11	Pratt 6	Merriam 3 | Merriam 11
2	Nourse 7 | Paton 7	Jacobus 7	Nourse 7 | Paton 7	Jacobus 7	Nourse 7 | Paton 7	. . . . .
3	Geer 2 | Geer 5	Macdonald 5	General Exercises	Macdonald 5	. . . . .	. . . . .
4	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
5	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .

SENIOR CLASS. — Term I

MONDAY.	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY.	SATURDAY.	8	9	10	11
.	Mackenzie 2 Paton 2 Merriam 4 { Jacobus 5 | Jacobus 11 or Pease V }	Geer 3 Pease III Gillett 9 Simpson 1 or Pease V	Mackenzie 2 Pease III Merriam 4 { Jacobus 5 | Jacobus 11 or Dawson II }	Geer 3 Pease III Gillett 9 Simpson 1 or Dawson II	Mackenzie 2 Paton 2 Merriam 4 { Jacobus 5 | Jacobus 11 or Dawson II }	8	9	10	11
Pratt 8 Merriam 4 Geer 3 Gillett 9	Paton 8 Beardslee 6 Macdonald 14	Beardslee 6 <i>General Exercises</i>	Paton 8 Paton 2 Macdonald 14	Pratt 8 Nourse 14 Macdonald 14 . . . . .	. . . . .	2	3	4	5

Term II

.	Mackenzie 3 Merriam 5 Jacobus 6 | Geer 4 Paton 6 or Pease V	Simpson 3 | Beardslee 5 Pease III-IV Pratt 1 | Pratt 3 Merriam 8 or Pease V	Mackenzie 3 Pease III-IV Jacobus 6 | Geer 4 Paton 6 or Dawson II	Simpson 3 | Beardslee 15 Pease III-IV Pratt 1 | Pratt 3 Merriam 8 or Dawson II	Mackenzie 3 Merriam 5 Jacobus 6 | Geer 4 Paton 6 or Dawson II	8	9	10	11
Beardslee 4 Pratt 1 | Pratt 3 Simpson 3 | Beardslee 5	Jacobus 9 Pratt 10 Mackenzie 7	Beardslee 4 <i>General Exercises</i>	Jacobus 9 Mackenzie 7	Beardslee 4 Pratt 10 . . . . .	. . . . .	2	3	4	5

Term III

.	Jacobus 4 Beardslee 14 Mackenzie 6 Simpson 5 or Pease V	Paton 4 Pease IV Mitchell 14 | Mitchell 15 { Gillett 7 | Geer 11 or Pease V }	Jacobus 4 Pease IV Mackenzie 6 Simpson 5 or Dawson II	Paton 4 Pease IV Mitchell 14 | Mitchell 15 { Gillett 7 | Geer 11 or Dawson II }	Jacobus 4 Beardslee 14 Mackenzie 6 Dawson II	8	9	10	11
Pratt 2 | Paton 7 Pratt 7 | Mitchell 15 . . . . .	. . . . . Macdonald 5	Pratt 2 | Paton 7 <i>General Exercises</i> . . . . .	. . . . . Macdonald 5	Pratt 2 | Paton 7 Pratt 7 . . . . .	. . . . .	2	3	4	5

TABLE III.—COURSES INCLUDED IN GROUPS AND SUBGROUPS, ARRANGED BY TERMS

(As given during the year 1904-1905.)

JUNIOR YEAR — Term I

PRELIMINARY STUDIES—required of all students, unless passed off at entrance:

Macdonald 1 Hebrew I (Continued in Term II)		40 Elementary German Nourse 1 Heb. Hist. Outline Mitchell-Geer Church Hist. Outline		30 Gillett 1 Intro. to Philosophy Voice-Building I [Total, 125 hours]					
Group A OLD TESTAMENT A ¹ . Prof. Macdonald A ² . Prof. Paton		Group B NEW TESTAMENT Prof. Jacobus		Group C HISTORY C ¹ . Prof. Nourse C ² . Prof. Mitchell C ³ . Prof. Geer C ⁴ . Prof. Simpson		Group D SYSTEMATICS D ¹ . Prof. Gillett D ² . Prof. Beardslee D ³ . Prof. Mackenzie		Group E PRACTICS E ¹ . Prof. Merriam E ² . Prof. Pratt	
Mackenzie 3 Prolegom. Mitchell 1 NT. Times I	20 15	Mackenzie 1 Prolegom. Mitchell 1 NT. Times	20 15	Mackenzie 5 Prolegom. Mitchell 1 NT. Times	20 15	Mackenzie 5 Prolegom. Mitchell 1 NT. Times	20 15		
[A ¹ or A ² = 160]		[B = 160]		[C ¹ , C ² , C ³ , or C ⁴ = 160]		[D ¹ , D ² , or D ³ = 160]		[E ¹ or E ² = 160]	
Term II									
Macdonald 1 continued Paton 1 Prin. Crit. Gillett 2 Gen. Apolog. Nourse 2 Heb. Hist. I	40 15 30 10	Macdonald 1 continued Paton 1 Prin. Crit. Gillett 2 Gen. Apolog. Nourse 12 NT. Canon " 15 Text-Crit.	40 15 30 10	Macdonald 1 continued Paton 1 Prin. Crit. Gillett 2 Gen. Apolog.	40 15 30	Macdonald 1 continued Paton 1 Prin. Crit. Gillett 2 Gen. Apolog. Jacobus 14 Analysis	40 15 30 15	Macdonald 1 continued Paton 1 Prin. Crit. Gillett 2 Gen. Apolog.	40 15 30
A ² . Paton 3 Hist. Bks.	15	C ¹ . Nourse 2 Heb. Hist. I C ² . Mitchell 2 NT. Times II	30 15					E ² . Pratt 11 Sight Sing.	30
[A ¹ = 115. A ² = 130]		[B = 105]		[C ¹ = 115. C ² = 100. C ³ or C ⁴ = 85]		[D ¹ , D ² , or D ³ = 100.]		[E ¹ = 85. E ² = 115]	
Term III									
Macdonald 2 Heb. II Beardslee 1 God Jacobus 2 Galatians Nourse 4 OT. Theol. " 3 Heb. Hist. II	30 15 30 30 30	Macdonald 2 Heb. II Beardslee 1 God Jacobus 2 Galatians Nourse 4 OT. Theol.	30 15 30 30	Macdonald 2 Heb. II Beardslee 1 God Jacobus 2 Galatians Nourse 3 Heb. Hist. II	30 15 30 30	Macdonald 2 Heb. II Beardslee 1 God Jacobus 2 Galatians Gillett 6 NT. Apolog.	30 15 30 15	Macdonald 2 Heb. II Beardslee 1 God Jacobus 2 Galatians Reading	30 15 30 15
[A ¹ or A ² = 135]		[B = 105]		[C ¹ = 135. C ² , C ³ or C ⁴ = 105]		[D ¹ , D ² , or D ³ = 90]		[E ¹ or E ² = 90]	

MIDDLE YEAR—Term I

Term I			Term II		
Group A	Group B	Group C	Group D	Group E	
Mitchell 3 to 325 Beardslee 2 Man A ¹ . Macdonald 3 Arabic I. A ² . Paton 2 Pentateuch	Mitchell 3 to 325 Beardslee 2 Man Jacobus 8 Paul. Epp. Pratt 4 Hymnody Nourse 5 NT. Theol.	Mitchell 3 to 325 Beardslee 2 Man Jacobus 8 Paul. Epp. Pratt 4 Hymnody Nourse 5 NT. Theol.	Mitchell 3 to 325 Paton 2 Pentateuch Nourse 5 NT. Theol.	Mitchell 3 to 325 Beardslee 2 Man	Mitchell 3 to 325 Beardslee 2 Man Jacobus 8 Paul. Epp. Pratt 4 Hymnody Nourse 5 NT. Theol.
[A ¹ or A ² = 75]	[B = 110]	[C ¹ , Nourse 6 Jew. Hist.	D ² Beardslee 2 Man	E ¹ , Merriam 1 Grt. Past.	[E ¹ = 135, E ² = 120]
Term II					
Jacobus 3 Mark Merriam 2 Homil. I. Pratt 5 Psalms A ¹ . Macdonald 4 Syriac I. A ² . Paton 5 Poet. Bks.	Jacobus 3 Mark Merriam 2 Homil. I. Macdonald 4 Syriac I.	Mitchell 4 to 600 Jacobus 3 Mark Merriam 2 Homil. I. Geer 1 Med. Chh. I. C ² . Mitchell 7 Nic. Christ. C ³ . " 8 Monasticism C ⁴ . Simpson 6 Intro. Am. His.	Jacobus 3 Mark Merriam 2 Homil. I. Geer 1 Med. Chh. I. Mitchell 7 Nic. Christ. D ¹ . Gillett 4 Phil. of Rel. D ² . Mackenzie 4 Ethics	Jacobus 3 Mark Merriam 2 Homil. I. Geer 1 Med. Chh. I. Mitchell 4 to 600 E ² . Pratt 5 Psalms	[E ¹ = 90, D ² = 120]
[A ¹ = 120, A ² = 105]	[B = 90]	[C ¹ = 90, C ² = 120, C ³ = 90, C ⁴ = 100]	[D ¹ = 120, D ² = 90, D ³ = 120]	[E ¹ = 90, E ² = 120]	
Term III					
Mackenzie 1 God Beardslee 3 Grace Macdonald 5 Sem. Lang. Paton 7 Mess. Proph. Paton 4 Proph. Bks.	Mackenzie 1 God Beardslee 3 Grace Geer 2 Med. Chh. II. Paton 4 Proph. Bks. Paton 7 Mess. Proph.	Mackenzie 1 God Beardslee 3 Grace Geer 2 Med. Chh. II. C ¹ . Nourse 7 Min. Proph. C ² . Mitchell 9 Papacy C ³ . Geer 5 Med. Sources	Mackenzie 1 God Beardslee 3 Grace Geer 2 Med. Chh. II. Paton 7 Mess. Proph. Nourse 7 Min. Proph.	Mackenzie 1 God Geer 2 Med. Chh. II. Paton 7 Mess. Proph. Nourse 7 Min. Proph. E ¹ . Merriam 3 Homil. II. E ² . Merriam 10 Sociology	[E ¹ = 120, E ² = 105]
[A ¹ or A ² = 120]	[B = 120]	[C ¹ or C ² = 90, C ³ = 85, C ⁴ = 75]	[D ¹ = 135, D ² , or D ³ = 105]	[E ¹ = 120, E ² = 105]	

See foot-note at end of table for Senior Year.

SENIOR YEAR — Term I

Group A	Group B	Group C	Group D	Group E
Geor 3 Reformation Merriam 4 Homil. III. Mackenzie 2 Christ Simpson 1 Cong. H. & P.	Geor 3 Reformation Merriam 4 Homil. III. Mackenzie 2 Christ Simpson 1 Cong. H. & P.	Geor 3 Reformation Merriam 4 Homil. III. Mackenzie 2 Christ Simpson 1 Cong. H. & P. C ² , Mitchell 12 East. Chh. C ³ , Geor 6 Monasticism C ⁴ , Cong. II. Seminar	Geor 3 Reformation Merriam 4 Homil. III. Mackenzie 2 Christ Simpson 1 Cong. H. & P. D ² , Beardslee 6 Inspiration	Geor 3 Reformation Merriam 4 Homil. III. Mackenzie 2 Christ Simpson 1 Cong. H. & P. E ² , Pratt 8 Oratorios
[A ¹ or A ² — 105]	[B — 105]	[C ¹ — 105, C ² or C ³ — 120, C ⁴ — 110]	[D ¹ or D ² — 105, D ³ — 120]	[E ¹ — 105, E ² — 120]

Term II

Pratt 1-3 Pub. Worsh. Smith 1 Missions A ¹ , Macdonald 7 Arabic II A ² , Paton 6 OT. Lit.	Pratt 1-3 Pub. Worsh. Smith 1 Missions Merriam 8 Past. Care Jacobus 9 Job. Lit. Beardslee 5 Kingdom	Pratt 1-3 Pub. Worsh. Smith 1 Missions Paton 6 OT. Lit. C ² , Mitchell 13 Russ. Chh. C ³ , Geor 4 Mod. Chh. C ⁴ , " 10 Contin. Ref. C ⁵ , " 7 Med. Ref. Move- ments C ⁴ , Geor 4 Mod. Chh. C ⁵ , Simpson 3 Am. Chh. I C ⁶ , " 4 " II	Pratt 1-3 Pub. Worsh. Smith 1 Missions Merriam 8 Past. Care D ² , Beardslee 4 Ethics D ³ , " 5 Kingdoms D ⁴ , Mackenzie 3 H.S. & Ch. D ⁵ , " 7 Creeds [D ¹ — 70, D ² — 115, D ³ — 115]	Pratt 1-3 Pub. Worsh. Smith 1 Missions Paton 6 OT. Lit. Beardslee 4 Ethics E ¹ , Merriam 8 Past. Care
[A ¹ or A ² — 70]	[B — 95]	[C ¹ — 70, C ² — 80, C ³ or C ⁴ — 115]	[D ¹ — 70, D ² — 115, D ³ — 115]	[E ¹ — 100, E ² — 130]

Term III

Macdonald 5 Sem. Lang.	Jacobus 4 4th Gosp.	C ² , Mitchell 14 Mohammed C ³ , Geor 11 Eng. Ref. C ⁴ , Geor 12 Eng. Ref. C ⁵ , Simpson 5 Am. Chh. III	Bassett 1 Expr. Theol. D ¹ , Gillett 7 Xtn. Expr. D ² , Beardslee 14 Bib. Ethics D ³ , Mackenzie Seminar	E ² , Pratt 2 Liturgies E ³ , " 7 Chh. Mus.
[A ¹ or A ² — 30]	[B — 45]	[C ¹ — 15, C ² — 25, C ³ — 30, C ⁴ — 45]	[D ¹ , D ² or D ³ — 45]	[E ¹ — 15, E ² — 45]

In addition to the above, in all Groups

Each student is expected, during his course, to elect at least 80 hours from various courses in *Missions* or *Pedagogy*.

Each student is expected to attend 24 *General Exercises* in each year.

(Omitting only courses that are included in all Groups and those fixed by private appointment)

PEDAGOGY		PEDAGOGY		PEDAGOGY	
<i>Beardslee</i> 10 Methods	MS 15	<i>Mitchell</i> 20 Greek and Roman (1905-6)	MS 5	<i>Gillet</i> 14 Psychol. Theory (1905-6)	MS 15
<i>Paton</i> 13 Jewish	MS 5	<i>Macdonald</i> 13 Muslim (1905-6)	MS 5	<i>Merriam</i> 9 Pastor and the Young (1905-6)	MS 15
		<i>Geer</i> 14 Medieval (1905-6)	MS 5	<i>Pratt</i> 17 S. S. Liturgics	MS 10
		<i>Jacobus</i> 17 Teachers' Classes	MS 10		
		<i>Dawson</i> " I Psychology	J 30	<i>Dawson</i> " I Psychology	J 30
		<i>Prase</i> " I Hist. of Education	J 20	<i>Prase</i> " II Child-study	J 40
		" " II Principles of Education	M 15	<i>Prase</i> " III Principles Education	M 30
		" " III General Method	M 15	" " IV Normal Classes	M 30
		" " IV Normal Classes	S 20	" " V S. S. Methods	S 20
		" " V S. S. Method	S 20		
<i>Dawson</i> " I Psychology	J 30				
" " II Child-study	S 30				
<i>Prase</i> " I Hist. of Education	J 40				
" " III General Method	M 30				
" " V S. S. Methods	S 20				

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